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Religious Psychology  
Thought and Research



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# Towards a Psychology of Divine Grace

by Pierre FRANSEN, S. J.

*Professor of Dogmatic Theology at Louvain, Belgium*<sup>1</sup>

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## *Introduction.*

Our period is partial to totality. We do not like conceptual dissection; sciences in watertight compartments annoy us and prevent us from reaching the moving, living and integral reality. This passion for the totality of reality ought not to make us forget the acquisitions of past centuries. Each science, in fact, possesses its own method, imposed by its subject. And in its turn, this subject only attains one very definite aspect of the reality which corresponds strictly to the point of view proper to the science. Medicine was only able really to develop when it was freed from Aristotelian philosophy. It is indubitable that the secret of the immense success of modern positive sciences lies in this emancipation and specialization.

This desire for unity which is the note of our period may give rise to the illusory dream of a unique science, which would threaten the integrity and the wealth of our scientific effort. In this connection we may be reminded of the naive enthusiasm of the first

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<sup>1</sup> Reverend Father Pierre FRANSEN, S. J., was born on the 13th December 1913 at Tournai. He began his humanities at the Collège du Sacré-Cœur at Malines-sur-Meuse and finished at the Collège Sainte-Barbe at Ghent. On the 24th September 1930 he entered the novitiate at Drogen (Ghent). From 1945 to 1947 he studied for the doctorate in theology at the Gregorian University where, under the Rev. Fr. H. Lennerz, he defended a thesis on 'Marriage at the Council of Trent,' extracts from which he published in *Scholastik*, *Ephemerides Theologicae Lovanienses* and *Bijdragen*. Towards the end of 1947 he began lecturing on theology at Louvain, where he teaches the treatises on the Trinity, Grace and the Sacraments. He also teaches at the theological faculty of the Society 'Canisianum' at Maastricht in Holland, and at Heythrop College in England. He deals particularly with all the problems connected with grace in Catholicism and Protestantism. He often meets Calvinist and Lutheran theologians in Belgium and Germany. He is now writing a book on Grace and Orders. — Address: 11, rue des Récollets, Louvain, BELGIUM (Editor's note).

humanists in the 15th century. It is fair to admit, however, that it expresses a very profound truth. Reality is one, truth is one, and the man who thinks and seeks is one. But confusion never can breed unity. Every man for himself, and the whole of mankind, journeying throughout history, has the intellectual, moral and religious task of elaborating a coherent view of the totality of reality. This work, which appeals intensely to the men of any period who have not lost the strength and courage to be human, will only be accomplished in the scrupulous respect of the subject and methods proper to each science.

The unity and integrity of our vision of reality cannot be limited to a special science or faculty, even to our understanding. It is our personal affair ; it depends on an existential and personal choice which appropriates to itself and integrates the multiple data of the different sciences. This fundamental option is sovereign, because responsible ; it is not however either independent or blind, because at the same time it is an act of humble submission to reality in its amplitude, but also in its depth. For a believer it will end in an act of faith and adoration.

Whatever may be thought in certain quarters, this anxious search for the unity of knowledge affects the believer above all, not of course him for whom the faith is a comfortable excuse dispensing him from thought, but the true believer who, like Jacob, wrestles with his God. It is one of the chief reasons which have led us to seek for the implications of the divine mystery of grace on the human plane.<sup>1</sup>

### *Diversity of Theological Methods.*

Grace is before all a divine act. This act is not at all foreign to our life ; on the contrary ! By that very fact grace becomes a very complex reality. We cannot here refer to the theology of the Chris-

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<sup>1</sup> We were also encouraged in this study by the interest of Christian psychologists and pedagogues in this eminently practical subject. The substance of this address was given for the first time on the 23rd March 1954 at Antwerp before the " Institut pour la connaissance de l'homme, " founded and presided over by Dr. R. DELLAERT, professor of psychology at Louvain University. We had the honour of presenting the same ideas before the Commission Internationale du Plain Air on the 26th June, 1955 at Fribourg in Briggau and on the 9th March 1956 during the Study Days of the Commission Catholique des Colonies de Vacances at Paris, under the chairmanship of His Excellency Mgr. Piérard. We owe special thanks to Canon H. Misonne of Brussels for his help in defining some of the points in our article.

tian East, a theology of participation, divinization, image and light. Even in the West many were the ways followed by Christian thought concerning this fact of faith and, what is more, through their different point of view, they do not entirely coincide. One theology can be studied without having to think of the other. But by the very fact of their unique subject they are truly complementary and mutually correct each other.

If we consider the history of Western theology on grace, we first discover a method which is descriptive by means of symbols, images or reasoning, especially attentive to the *psychological and moral* fact. Next comes the *scholastic* method, familiar to theologians, a strictly scientific, reflective, objective and conceptual, method. Starting from a revealed truth, this method searches for the necessary and universal a priori conditions of the metaphysical possibility of this subject of faith. Our period regards this method with a certain disfavour, but easily forgets its qualities of clarity, precision and depth.

It also has its limits. And so we find, starting from the philosophy implied in Holy Scripture, in the great mystical schools of the Middle Ages and down to our own times, a third way which today we may call *existential*, *personalist* and *dialectical*. It is inspired by a great phenomenology of the personality and may develop in the direction of a true metaphysic of Christian existence.<sup>1</sup>

In this article we shall be dealing chiefly with the psychology

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<sup>1</sup> We do not want to multiply notes. Those who want to go further into these questions of theological methodology, will find a basic article, too little noticed, by the eminent historian of the theology of grace, Professor Dr. J. AUER of Bonn: 'Um den Begriff der Gnade' in ZKTh 70 (1948), pp. 341-368. This point of view has been confirmed more and more by different studies in positive theology, such as those of Mgr. A.-M. LANDGRAF, *Dogmengeschichte der Frühscholastik*, Regensburg, I/1 and I/2 (1952-1953): *Die Lehre von der Gnade*; H. BOUILLARD, *Conversion et grâce chez saint Thomas d'Aquin*, Paris, 1944; W. DETTLOFF, *Die Lehre von der 'Acceptatio divina' bei Johannes Duns Scotus*, Werl, 1954 and recently the study of the dean of the theology at the Gregorian University at Rome, the Rev. Z. ALSZEGHY, *Nova Creatura*, Rome, 1956. J. MARÉCHAL, doctor in sciences and a remarkable metaphysician, in 1924 in his *Études sur la Psychologie des Mystiques*, Vol. I, Bruges, had already established the chief laws of a "Psychologie religieuse comme science empirique" or of a "Phénoménologie générale de la vie mystique," at the same time distinguishing them from the ontology and theology of Christian mysticism. He remarks: "... We should have liked to limit our task to the disengaging of the simply descriptive characteristics or, if you will, the special 'phenomenology' of the mystical states, if this phenomenology had not, at a certain moment, led us to an eminently ontological option in order to perfect it" (*op. cit.*, p. 184).



of grace. But a purely descriptive psychology would, in that case, be very difficult and open to suspicion. We deliberately outline this psychology as a Christian philosopher and a believer. We shall then complete it by a philosophy which is chiefly personalist, inspired by the work of Karl RAHNER, S. J., Professor at the State University at Innsbruck, and the dialectical and mystical anthropology of the Blessed John RUUSBROEC, one of the most remarkable thinkers of our country.

In the first part we shall lay down the essential ideas on the nature of man and his liberty : a philosophical study with psychological applications. In the second, we shall give a theological description of sin and grace, based on this first philosophical schema. In the third part we shall describe the possibilities and limits of a psychology of grace. As this article is the result of discussions with groups of educators and pedagogues, some examples will be found in it connected with the problems of education and child psychology.

Such a study has many advantages. It enriches classic theology and provides a concrete illustration of dogmatic and theological theses, formulated in abstract language. It then demonstrates how a correct philosophy of values and a sane psychology of man can really help theological reflection. At the same time, it clearly defines the proper role of this psychology in the theology of grace. This role remains limited by its subject and method.

Unfortunately, it is still useful to recall that psychology differs fundamentally from theology and philosophy owing to the fact that its subject is purely phenomenal. Psychology as science and observation has as its essential task to discover, describe and interpret by increasingly general hypotheses the facts of experience. Its technique and methods do not allow it to penetrate the heart of ontological and dogmatic reality. Too many Christian psychologists are still giving way to another form of that temptation of which we have spoken, and consciously through principle, or unconsciously through ignorance of other techniques of thought, raise their knowledge unto a unique and universal science. This danger of psychologism remains very present among many intellectuals who with only superficial knowledge of psychology advance theories and often involve themselves in consequence in inextricable difficulties in the domain of their faith. Insufficient knowledge of a science is always dangerous and is the characteristic of primary mentality. We believe that there is no science more dangerous than psychology, at least for those who have not the patience to learn its techniques, to study its methods and to define its exact subject.



## I. NATURE AND LIBERTY

The first point of our article introduces the *fundamental consideration of man and his liberty*. For it is with man above all that we are concerned.

*Unity of Man.*

Man is not a soul lost as though by accident in a vile and weighty body, a spirit imprisoned in foreign matter, hostile to his highest aspirations. Those are gnostic, platonian and manichæan errors which have not yet been entirely exorcized. *Man is intrinsically one*: a spiritualized body, or, more correctly, a corporal person.

On the other hand, the soul is not the body. Soul and body are like two poles in a unique magnetic field, in which the lines of force cross each other and continually interpenetrate one another. In no way can the actions, states, even the most subtle or the most material, which belong uniquely and exclusively to the soul or body be disassociated. The psychology of man and child leads to this conclusion and it is therefore unnecessary to dwell upon it.

*Primacy of the Spirit.*

It would, however, be an error to imagine that we look upon body and soul as two opposing forces, practically equivalent, different, but purely complementary. It is still more important for our viewpoint to perceive that in this profound unity the spirit still keeps an *inalienable initiative*. The image of God which He in His creative action has implanted in my whole being, is most deeply imprinted in this spiritual centre of my being, that centre of personal density in which I am most myself, and by reason of that, most in God. It is from this centre of existential density that these features of the divine image are diffused through all the levels of my existence, always further penetrating into my intellect and my will, my imagination and my sensibility, all my psychism of heredity and behaviour, my habits and my daily actions, to bestow even on my body an aura of nobility and beauty.

Here a Christian theology of the creation and the divine image and a sane personalist philosophy should complete, correct and develop what there is of imprecision and indistinctness in the conclusions of psychology, however just they may be.

*A Double Liberty.*

God is love. The image of God in us will therefore also be love, the force of love of God, of others and of myself in God. This fundamental power of love constitutes my person. I am in fact a person because I am spirit. Because I am spirit, I am liberty and therefore love. For liberty is above all a power of spontaneous gift from one person to another, before being choice, election, judgment and free will.

In fact, there is in us as it were a double liberty, precisely because we are corporal spirits, bodies with a depth of life which far exceeds the requirements of our material and even our earthly, life. There is naturally the liberty which we all know from experience, what is commonly known as *free will*. There is further down in us a *fundamental liberty of existential and totalizing option*.

This distinction is of capital importance in order to understand human behaviour in general, and especially to detect the incidence of divine grace in us.

*Fundamental Liberty.*

We know by experience what I have called free will, that liberty by means of which man can to a certain degree order his life. He gets up, he eats, he reads a book rather than go for a walk, he refuses an invitation, he is obstinate, persistent, or accepts an excuse. Even children very early possess this possibility of choice. It is freedom in the usual sense of the word. All the same, it may be asked whether *as such* it merits the name of liberty. Animals have it also, if we can judge by their behaviour, and children who, whether they profit by it, or abuse it, do not by that prove themselves already capable of true liberty.

If it is to become truly human, this early form of liberty must be directed by something deeper, more stable also and more complete. It must be supported and directed by a profound and total commitment, by a fundamental option in which *I express myself wholly* with all that I wish to be in this world and before God. The fragmentary variety of daily options is therefore unthinkable — I might say, inhuman and therefore animal — without a totalizing, profound, stable and spontaneous orientation of my life, of the whole of myself before the totality of the reality which I either accept or refuse.

*Unity of These Two Forms of Liberty.*

Note well : these two forms of liberty *have no separate existence*. We have often noticed that we are not understood on this point. The fundamental option is not one particular action, more important than others, following or preceding the more specialized choice of some concrete action. It is not a matter of determining in the first instant a "fundamental option," and then freely to develop all the concrete implications, as does an architect who first designs the sketch of the house to be built, chooses one or another kind of villa, in order to finally carry out the plan in its least details in the course of several months' work.

For this fundamental option, this existential and total engagement is also impossible if it is not *at the same time* actualized in a series of particular actions, forming the visible woof of our life. It is not therefore a concrete action ; it is an orientation freely imposed on our whole life. It is *implied* in every truly human and free action, for each concrete and determined action insofar as it is truly free is caught in the free and spontaneous movement towards the final goal of my life.

There is therefore continual interaction between the particular, perceptible and conscious actions of every moment and the fundamental option, obscurely conscious, exercised and present in every particular act. In this fundamental option, subjacent, my humble human actions rediscover their interiority and profound unity, their human meaning and nobility. But also, in this daily and almost exterior activity, this option becomes real and veracious, and even simply human. The essential option is therefore like the soul of our daily actions and without those acts it does not exist ; there are only dreams, vague aspirations. In short, it is in and by and through daily actions that my fundamental option, my essential liberty of person, is expressed, that I realize it in myself, that it becomes clarified, takes form, becomes incarnate.

The story of a vocation provides us with an excellent illustration of this truth. Whether I feel conscious of a vocation to be a politician, or artist, depends at bottom on a fundamental option which has slowly matured during my youth. This maturation has been expressed in concrete actions, in the choice of my reading, in the disposition of my studies, in the friends and models which I have imitated. By these very concrete actions, this option has developed, deepened, has finally arrived at that degree of maturation and evidence which has transformed it for me into an imperious and determining

vocation. Once accepted and expressed in my clear consciousness, I shall find that I have been thinking of it for a long time.<sup>1</sup>

### *Psychological Applications.*

These remarks are important for every form of education. We can teach children and young people a series of attitudes and concrete actions, we can "train" them with consummate art; as long as they have not been offered what is commonly called an ideal, a basic orientation, our education will remain unfinished, threatened by formalism, deceit, because it is empty of sense and humanity.

On the other hand, it is absolutely useless to fill the hearts and heads of young people with magnificent ideas, noble and sublime aspirations. If they have not learnt to patiently and perseveringly translate these ethereal aspirations into humble acts of devotion, service, daily work, our education will only have left them with a vague and ephemeral and even very dangerous enthusiasm. It is the tragic story of certain movements of Catholic Action, which either exhaust their strength in technical and exterior occupations, or else quickly lets a quasi-mystical enthusiasm, empty of any concrete responsibility, evaporate at adult age or even at the crisis of puberty. A good Christian is not so much he who faithfully accomplishes all his duties, nor who is elevated by a wave of mysticism, but he who manages to unite in his life a great love to a daily fidelity in the most normal actions.

It is here that we find the profound reason for the discouragement, the bitterness full of resentment, the disillusioned melancholy, of certain Christian 'activists,' priests or laity, who in the multitude of their occupations have lost the profound sense of their life. Others, the 'quietists,' find themselves in the same sentiment of solitude and anguish because their vague aspirations remain deprived of life and human and Christian tonality.

This truth provides a solution for many modern problems. For instance, the success of marriage does not depend so much on a certain technique,

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<sup>1</sup> On this subject an interesting psychological article by Rev. Fr. ERNST, S.J., may be consulted: *L'option vitale: Contribution à une psychologie ascétique de la vocation*, *Nouvelle Revue Théologique*, 69 (1947), 731-742 and 1065-1084. The conclusion is of special interest to us: "There exists an option which is deeper, more essential, which presents itself as a more affective tendency towards a connatural end. This vital dynamism is primary. The conscious and rational elements are subsidiary but the affective urge supports and totalizes them." *Art. cit.*, 1084.



exterior and dehumanized, of sexual life as on that supreme art with which in one life is united a real mutual respect and love, an ideal of life in common with the multiple and monotonous obligations of living together in a certain house, with certain social obligations, in a certain state of health. The English ritual expresses it with singular nobility: "I take thee to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth." The soul of this matrimonial union will always be that "troth," that supreme fidelity of one to the other. But this fidelity has no meaning if it does not incarnate itself in the concrete situation of each life. Is it not because *fidelity* is precisely the assurance and foundation of that real love that God Himself in Holy Scripture has not disdained to make of it His most beautiful appanage?

It is in this union of a real basic aspiration and multiple occupations inherent in our human life that the secret of a life resides. Man is thus made and he can only make a success of his life by accepting himself as he is, spirit and matter, living spirit acting in and through the body, the transparent matter of the spirit in the most humble actions of our life.

### *The Exercise of this Liberty.*

In order clearly to establish the essential, we have had to simplify the problem a little. The human situation is rather more delicate and it is here that the psychologists come in. Man is spirit and person in this temporal and material world. That is to say that my fundamental option cannot emerge to the surface of my daily activity except by a *long process of maturation in time*. Neither can it incarnate itself in a series of precise and concrete actions except by *traversing a thick layer of humanity*, in which spirit and body intimately interpenetrate and in which man is no longer alone in bearing the responsibility of his life.

1. *The Fundamental Option is only expressed in Time.* Liberty is not bestowed upon us like a beautiful Minerva, rising whole out of the head of Jupiter. We have to conquer it freely, to deserve to be free. We are not yet speaking of grace, which according to the ancient councils restores to us our lost liberty. We are speaking of that human condition, situated in time, borne by the flux of history. Every action which is truly free, every good action, fully responding to the truth of what we are and should be, frees us further. Every bad action, that is to say, false and deceitful, freely degrades that same liberty. In a certain sense, *we are not free; we freely become so*. That is our vocation as men, which has to be fulfilled in the totality of each life.

To be a person, to be free, is the task of a whole life. It is a true creation — in the artistic sense — irksome, arduous, prolonged. It is a long process of maturation, appertaining to all living things. It is true that man can distort this process of growth, can interrupt it, turn it away from its true end, and empty it of meaning by a kind of spiritual atrophy, freely accepted under the disillusion of life.<sup>1</sup>

2. *Our Fundamental Option is Psychologically Conditioned by the Influence of Others.* It would here be opportune to glance at a communal philosophy of the person, but it would take us too far and some psychological considerations will suffice for the moment.

By the very fact that the spirit plunges and sends its roots into this psycho-somatic humus of humanity, it can no longer be sovereignly alone. Man is linked to others by his body and his whole psychism, he receives as much as he gives. In his youth, he does almost nothing but receive. He receives his body, and with his body many other things which are largely determinant for him: his heredity, his temperament and character to a great extent preformed in his race, his people, his family and national culture, the atmosphere of his native land.

In order to act he has to reason, which implies a certain intelligence, received at birth, later formed in a family, school and cultural milieu. He has to will. It is therefore important that he should possess a certain force of character, stability in his intentions, an amount of endurance in difficulties. A spoilt child inherits, by his sentimental and imprudent parents, a softness which will not affect the child in a numerous family whom his parents have educated with a virile and strong love. All this therefore does not depend only on his liberty.

Man also needs an atmosphere of optimism, confidence, a nervous and affective equilibrium. To express himself in a fundamental option which is rich and integral he has to dispose of several faculties (intellect, memory, will) and certain spiritual organs with a psychic basis, such as the sense of the beautiful, the real, others, the sense of values, and even the moral sense. He also must be able to count on a sane and stable equilibrium of his instincts. Finally, even the health of his body is of importance in this total exercise of his liberty.

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<sup>1</sup> This spiritual atrophy may find its source in certain forms of illness or senility. It is then involuntary and pathological. But it may also be freely willed as a form of personal suicide. See on this subject the remarkable article by J. DE GUIBERT, *La médiocrité spirituelle*, *Revue d'ascétique et de mystique*, 16 (1926), 113-131.

This total liberty is therefore expressed through a dense network of determinisms, influences foreign to my own will. The success of my life will depend on the art with which I learn to use to the fullest extent everything at my disposal, everything which has been given to me. That is the meaning of the parable of the talents, what is nowadays called the *situation* in which I find myself, from the beginning of my life. The object of all education is to render this situation of departure as favourable as possible.

### *Conclusion.*

Man is therefore placed by God in a determined situation of which the multiple incidences are far beyond his personal initiative. But these determinisms, these foreign influences, good or bad, cannot raise him to the level of a truly human life unless he possesses in the depths of himself a divine source of life, a force of activity, a creative and fundamental power of love. God is love. Man created in the image of God is love above all, the reflection of the first Love, as Dante said in the last verse of his work : " L'amor che muove il sole e l'altre stelle ! "

In this depth of himself, man reposes in the hands of God and God sustains him in existence. In these depths reposes what the Bible calls the 'heart' of man, the centre of all his activity. The mystics have called it the 'interior flame,' or with St. Francis de Sales, " The fine point of the soul. " This ' metaphysic of depth ' owes nothing to the researches of psychoanalysis. It is part of the Christian philosophy, especially experienced by the greatest mystics. In writing these pages we desire nothing more than to express in modern language one of the most profound thoughts of the anthropology of Blessed John Ruusbroec.<sup>1</sup>

## II. THEOLOGY OF GRACE

### *Fundamental Alternatives: Sin and Grace.*

Man's situation, as taught us by Christ and Scripture, is still more complicated by the fact of sin. Man is no longer whole.

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<sup>1</sup> The best introduction which we know of, to the anthropology and theology of Ruusbroec is that by the Rev. P. HENRY, ' La mystique trinitaire du Bienheureux Jean Ruusbroec, ' in *Recherches de Science religieuse*, 40 (1951-1952), pp. 335-368 and 41 (1953), pp. 51-75.

He is born a sinner. What does that mean ? I have just described that fundamental and total option of an entire life : the spiritual and spontaneous engagement of a free person, which takes place in those mysterious depths of personal liberty, but which is incarnated and actualized in my daily actions. It is at that level that the problem of sin is most acute.

That option is situated, in fact, before an essential alternative. St. Augustine's lapidary expression is wellknown : There are only two possible loves for us, the love of God to the forgetfulness of self, or the love of self to the forgetfulness and denial of God. At first sight this alternative might seem simplist and foreign to the variety and multiplicity of choices offered to man. But on the level of our fundamental option, St. Augustine could not have expressed himself more correctly. On that level there is only one possible alternative : love of God through love of others, for that is our human condition, or else love of self, the voluntary inclusion in oneself under all the forms of vanity, brutal and even sensual egoism, pride, or simply in the form of spiritual atrophy by a drawing into oneself, a slackening of our activity, a kind of flight from reality and others into a minute world of imagination or bourgeois comfort. This self-love is sin, the only definitive evil for man.

### *The Core of Sin.*

We must insist in respect of this on the fact that sin always has a core of pride, or simply egoism, the petty vanity of the bourgeois. There is often to be found among certain educators or preachers, even among scholarly theologians, an obsession with sins of the flesh. Obviously, sexual sin is a sin, and even a grave one, but it is grave because of a spiritual reason. If it is a grave sin it is because it is, for men, the most absorbing occasion for incarnating and actualizing a fundamental egoism and love of pleasure. From the specific point of view of passionate or instinctive disorder, it is above all a human weakness.

### *Consequences of Original Sin.*

This definition enables us to determine more exactly the nature of that malice which we all have inherited from our parents and which we call original sin. I have neither the intention nor the opportunity of expounding here the whole theology of original sin, above all the nature of the consequences of that state of perdition and separation from God, called in technical language *concupiscence*.



It has been stated quite often that the consequences of original sin are to be found in a disequilibrium between the tendencies of the body and those of the soul. This explanation is insufficient. There is something deeper and more essential than that. This seed of iniquity which infects our life possesses, like everything else in man, *a spiritual root*. Original sin as a sore in human nature is a latent love of self, a fundamental individualism which dwells in man and which causes him to make use of everything which comes into his hands for his own petty and immediate purposes. It is besides because my spirit is "curved in on itself" that my sexual instincts have such a strong hold on my life, are so often a cause of sin and that there is an unstable balance between the aspirations of my body and my soul.

Thus, from the psychological point of view, the task of an educator will necessarily be the creation of an atmosphere of devotion, of service, self-forgetfulness, and even, simply, interest in others. Everything that detaches the child and man from himself, which opens windows on reality, nature, his fellows, has a real religious significance. Man has to be saved from himself, gently and adroitly extracted from that circle in which the hardness and clumsiness of adults, as well as his own sinful tendencies have enclosed him.

*Grace is a New Love.*

Let us now turn our attention to grace. It is love above all. It is again St. Augustine who gives us this happy definition of grace : "Quia amasti me, fecisti me amabilem." Because you loved me first, Lord, you have made me lovable : in the double sense of 'worthy of love' and 'capable of love.' In these words is summed up the whole mystery of divine grace. In grace, it is God Who begins, God Who works, God Who finishes : this divine primacy of grace is often neglected by our Western semi-pelagianism.

Grace has been defined as a divine force, a divine movement in me, a divine gift, supernatural wealth, a merit carefully inscribed in the book of life. That is all true. But grace is much more. It is above all the communication of the divine life to me, as the Greek Fathers have said : God became man so that men might become God. But what does that mean ? Grace is, fundamentally, the fact that by the divine love of the Father I have become His child ; I have become like His own Son, not obviously by identity of nature, but an adopted son by divine gift. I truly share through grace, although in a human degree, in that immense reality which is the love of the Son for His Father. I therefore love the Father

through grace in a certain way as He is loved by His Son. I also love other men a little bit as the Son Himself loved them and still loves them. And as it was through the strength of the Spirit that Christ on earth — Ruusbroec would add, and also in Heaven — loved His Father above all in the execution of His work of redemption, so our love of the Father, in the image of that of the Son is borne and sustained by that mysterious Force, so gentle in its divine violence, which is the Holy Ghost.

That love which descended into me by baptism is a new 'filial' love in the most profound sense. By baptism we became, as Fr. E. Mersch writes, "filii in Filio;" adopted children in and through the only Son. This love is nothing else than a participation in the love which the Son has for the Father. The Father loved me first from all eternity as His child in and by His only Son. And, by the creative and saving force of this first eternal and personal love, I can in future love the Father with the Son, like the Son, because of the Son and by the Son, all by the strength of the Holy Ghost.

This love, therefore, does not possess its explanation and root in the fact and experience of human love, but in the revealed mystery of the divine love of the Son for His Father. It is important here to note that being essentially a divine reality which by participation descends into our life, this love, as such, cannot be the subject of psychological experiments or studies. It is supernatural, for it raises us to the level of the divine life in the intimacy of the Blessed Trinity. Moreover, it is given us during this life as "seed," a vocation to be realized in the course of our existence on earth. It is only in Heaven that what we are will appear. As such it is the object of faith.

### *Grace as the Cure for our Egoism.*

We now can understand how grace really destroys sin in us. It is not a juridical affair, as one might think from reading some theological treatises. Grace truly destroys, burns up in us every trace of sin, because it is an appeal to filial love: precisely the opposite to sin. Fundamentally, there is only grace which can deliver us from self-obsession. This is one of its most profound effects, because grace is love, love of others, and by this sacrament of fraternal charity, love of God. It is true that this warfare against sin in us and around us will last our whole life long. The primordial fact remains that only grace is able to break that magic circle, that solitude of sin.

There is nothing clearer than this vision of our faith. We are born

sinner, or more exactly, in a state of loss, distance and solitude, with that self approbation which is the immediate consequence. We are the more confirmed sinners the more we continue to actualize this fundamental egoism ; we settle down more firmly in our pride. Only the grace of Christ can save us from ourselves, and therefore give us back to ourselves. This grace of Christ restores to us that liberty of which we wrote in the first part of this article.

*Grace as the Fundamental Invitation  
to a Supernatural Option.*

We must consider in what way this divine life operates in us. This life affects us, in fact, chiefly *in the heart of our free being*, where our existence is and continually flows from the creative Hands of God.

This divine love comes to me first as a call from God, an exigence from above, a creative ascendancy which penetrates into the deepest part of my being and invites me, draws me, attracts me, as St. John says, to the total and loving acceptance of God in faith, hope and charity. Grace is a reality which, while impregnating the very centre of my personality, this existential density of which we spoke above, gently urges me, *from inside*, to a fundamental option, this time a supernatural one, because divine, struck in the image of the Son by the seal of the Holy Ghost. It is therefore an existential engagement of the Christian, an engagement of grace : inasmuch as I am, in the depths of myself and in my totality, borne and penetrated by the aspiring force of divine love to the constant realization in the development of my life of this profound and total gift of my " heart ".

Grace is therefore united to this fundamental liberty of my person in order to metamorphose slowly, but from the interior, in a lengthy maturation and spiritual growth, my intellect, will and sensibility and even my body. If these effects of grace are often so little perceptible in our lives, it is precisely because we are so slow to welcome this divine call. Only the saints witness clearly by their lives the earthly triumphs of grace.

Blessed John Ruusbroec has defined in a few words the supernatural process of this growth in grace in his book of Spiritual Marriage. God, he says, acts from the interior to the exterior. Man on the contrary, from the exterior (words, examples, acquired habits, etc.) to the interior. Thus God acts in every man from the interior, the centre of his existence, to penetrate him slowly by an extension and an infiltration of His gracious influence out to the peripheral regions of his humanity.

### III. PSYCHOLOGY OF GRACE

Let us first consider the question of the possibility of a psychology of grace, for the answer is not an obvious one. It is not even uniform in Catholic theology. We shall then venture to make some general suggestions for the elaboration of a psychology and phenomenology of grace as foundations for a Christian humanism.

#### *Is a Psychology of Grace Impossible ?*

At first sight it appears as though any psychology of grace is an impossibility. There are various theological and philosophical reasons for this. The mystery of grace is a divine mystery. It entirely transcends the powers of our created and sinful humanity. Grace is a participation of the divine life in us. God does not allow himself to be the subject of experiment.

The fundamental option of grace is, moreover, said to be supernatural both by its source, which is divine, and its object, which also is God, the revealed God of our salvation. These two aspects of our supernatural commitment necessarily elude our psychological experience. Besides, the supernatural influence which raises this option to the level of participation in the divine life does not penetrate it from the outside like a foreign body, or a coercive force which would break and interrupt the spontaneous evolution of our liberty. In this case it would impose itself upon our attention, if only in a negative way, by the force of its impact, leaving a kind of subconscious trauma in the soul.

No one shows more respect for our liberty than God Himself. It is the very imprint of His eternal Liberty, the image of His Love in us. That is why we think the dialectical anthropology of Blessed John Ruusbroec so important on this point. Grace penetrates us in the depths of our being, the point at which we are continually proceeding from the creative hands of God. It is therefore truly 'from the inside' that God acts on our liberty, from that connecting point, if one may so call it, where that liberty is continually engendered by God and rests in His conservative actioo. So this divine influx leads us freely 'from inside to outside' ourselves, by the inwardness of our liberty. Starting from this existential and total centre, the divine influx adapts itself perfectly, without check nor break, to the evolution of our free spontaneity. This is the only possible explanation, the place where Creator and creature meet, absolute existence and shared existence.



These theological and philosophical considerations are confirmed by the teaching of the Council of Trent, according to which we can never acquire the absolute certitude of being in a state of grace. This conciliar doctrine does not deny the eventuality of a particular, and therefore extraordinary, revelation on this subject, nor the possibility which several Franciscan theologians upheld at the Council, of deducing our state of grace from certain truths of faith, such as the fact of having received the sacrament of penance in good dispositions. An acute mind — it can be ascertained from reading the heated discussions in the Council on this question — will easily discern the elements of uncertainty implied in these two particular cases : everything rests on the fact that our psychological state is never fully clear to ourselves.

Our concrete psychology is very complex. "It takes many things to make a pudding!" as the English say colloquially. And more correctly, if perhaps with a certain cynicism: "Every man has many reasons for what he does: the good reasons and the real one!" People who have any experience of examination of conscience know very well that it is in practice often difficult to discover under the camouflage of the 'good reasons' the 'real reason' which has urged us to the action. This determining motive, although part of our moral and responsible life, still remains in the concrete exercise of our total liberty implied in a collection of secondary reasons. It is very difficult, if not impossible, to disentangle it all. The only motive which morally and definitely commits us is that of our fundamental option. But we have seen how that option, which takes place in the depths of our existential consistence, is never conscious by itself. It slowly appears from the general direction of a life. It will thus be impossible to recognize the elements which *directly* belong to our supernatural fundamental option.

Thus, religious psychology would preserve its meaning on the purely human, earthly, plane, on the moral level of the commandments. The mystery of grace would take place in quite another spiritual sphere, the divine and supernatural, secret and intangible, region, open only to our faith. In this case we should have to deal with a kind of supernatural subconscious, or supraconscious, which no psychological analysis could discover. There would only be one exception to this, the passive states at the summit of the mystical life. There would therefore be between the supernatural life of grace and the mystical life, not only a qualitative fission, but a difference of nature in our own activity.

*Autonomy of Human Sciences.*

We do not in any way agree with the opinion which was very widespread during the last centuries in theological treatises on grace. Their objections allow us, however, to make certain important concessions, which will influence our final reply. Human and Christian experience does in fact appear to support them. Grace does not change anything in physical laws. It changes nothing in the historical laws which rule our human condition, in the social, psychological and biological laws. The fact that I am in a state of grace does not save me from bankruptcy if I am imprudent in business ; from being killed in a motor accident ; from becoming ill, from letting my mental equilibrium be affected by an unfortunate heredity, or drink, or sorrow, or overwork.

The world is still what it was before the coming of Christ, as before my baptism. We have seen that it is one of the profound meanings of Christ's Redemption. The Messiah did not save us by means of a quantity of physical sufferings. Without knowing it, we represent the Father as a sadist if we think that ! Excuse the expression, but certain theological theories and certain sermons do really go rather far in this direction ! The world, as it is, with its hates, sufferings, death, is historically the result of our sin. Original sin is a state of separation from God which we are always making more complete by our personal sins. Christ descended *on this, our own, earth*. He came into this state of perdition. He underwent all the consequences, except sin. " Unto death, the death of the cross " (Phil., II, 8). He did not change our earth, but took away its poison, that solidarity in evil, that taste for sin. In this world of pride and disobedience to God He became voluntarily the " Servant of Jahweh, " the *obedient Son*, for us. " He was obedient unto death " " ... and that is why God has given him a name which is above every name, " the name of Lord (Phil., II, 8). He thus merited the grace of saving us, like Him, by Him, in Him. *For us, too, the world remains unchanged*. But in our turn under the sway of His Spirit we must exorcize it, take away from it its seed of sin by our obedience in faith and charity.

This doctrine of the Redemption is very important. It is truly religious because truly scriptural. It is also profoundly realistic. Heaven is not on earth. With Christ we have to win it, merit it for eternity.

It is thus that the world always keeps its own, earthly, laws, open to human sciences. These laws ensure to human sciences, psychology, sociology and even pedagogy, theoretical and practical,

the autonomy to which they have a right, not an absolute autonomy, proper to what would then be a unique science, yet a complete autonomy in their own sphere. This sphere is clearly limited by their subjects and methods.

*Distinction between the Psychological, Moral  
and Supernatural Order.*

There is even more to be said. God remains sovereignly independent in the distribution of His graces. The essential point in every life is fundamental obedience to God, like and with Christ, that is to say, the acceptance of our life, such as it is, concrete, perhaps painful. It would also be a mistake to think that only the normal, balanced, psychically sane and "integral" man, and even that only the man who observes the norms of Christian morality, is attainable by grace. It is true that grace impels a man to live a moral life. Christ Himself, St. John in his Gospel and especially in his first Epistle, with that realism, I would even call it fanaticism, of true mystics, leave no doubt on this subject : he who loves Me keeps My commandments !

But all Christian behaviour is not necessarily imbued by grace, nor is it always a sign of grace. There is the morality of the pharisee, of the man of the world, of the " honest man " as the last century had it, the " gentleman," unmasked by Cardinal Newman in his *Idea of a University* of the modern and atheist humanist. There is even a certain morality among gangsters. All this demonstrates that, if grace requires a moral life, all moral living is not yet grace. That is why we have strongly insisted on the fact that our liberty is exercised on different levels. Grace works chiefly in the depths of our total and totalizing personality, while moral behaviour expresses itself in practice at the level of particular actions.

We may go further still. Take an extreme case. A man can, while suffering from mental debility, even great affective disequilibrium, be called to sanctity. Essential holiness is not indeed anything but the total acceptance, as we have seen in contemplating the mystery of our Redemption, as and with Christ in grace and therefore in ' filial ' love, of the situation in which Providence wishes me to be at the present time. Providence is above all that mystery of the divine presence which draws me to the loving submission to His Will in the position in which I actually find myself. It was thus with Christ. We are too ready to believe that Providence is chiefly a privilege of the elect. It was not so with Christ, and it will not be so for us, at least as a normal rule. God, indeed, keeps for Himself

the right to intervene in the development of human causalities. This extraordinary intervention has no other meaning than to confirm our faith in His eternal Presence of love in daily life. Such are the miracles, signs of His Presence and His love.

All sanctity is therefore above all this total acceptance of my life as Christ accepted His : " not my will, Lord, but thine. " The situation of the mentally afflicted may be very sad. It may keep him enclosed in complexes and determinisms which upset his apparent morality. As long as that man humbly and lovingly performs all that is still in his power to accept his life from the hands of God, he is truly tending to sanctity, the only sanctity possible to him in his condition.

I am quite aware that these words of mine may scandalize certain ' geometrical ' minds, orderly and positive, for whom the Christian life is reduced rather too much to a certain exterior conformism, to an ordered existence without any problems. These minds should make themselves more sympathetic to their brethren who have not so easy a vocation. An inveterate kleptomaniac will find it extremely hard to observe the seventh commandment. He obviously must do all in his power to arrive at it, but he will not always be able to succeed. His holiness will consist in humbly accepting his wretchedness, his shame, which is not voluntary. This hidden, crucified, sanctity may even go very high. Obviously, it can never be a ' canonizable ' form of holiness, nor a recommendable one. In fact, the process of canonization in the Church tends to the discovery of those chosen souls whom God has prepared for the edification of all.

All this should prevent us from confusing normal and balanced behaviour, and even exemplary moral conduct, with the true sanctity of grace. This complacency and confusion come from a lack of self-knowledge. It is thought that the reality of sin or grace appears immediately on the level of our particular actions. The pride often hidden under this ' irreproachable ' behaviour is not always perceived. That is why the saints were so severe on themselves and so just. Little Thérèse only found this consolation at the end of her life : to rejoice in her weaknesses and to trust herself entirely, like a poor abandoned toy, to the Divine good pleasure.

It is true, and we repeat it, that grace requires of us an absolute morality. It is useful to insist upon this, for the primary importance of this moral exigence tends to be forgotten nowadays owing to the mistaken behaviour of so many young priests and Christian intellectuals, that dangerous dilettantism in psychology, together with the imprudence and lack of real Christian sense in certain



psychologists, blinded by their scientific specialization. It is not enough to have been ordained 'ontologically' a priest of God to become automatically raised to a state of institutional sanctity which would dispense us from all moral and ascetical effort. And certain psychologists are wrong in thinking that the wise preaching of the great truths of our Faith would normally engender complexes. We are entirely in agreement that insistence on the evil of mortal sin, the uncertainty of the moment of our death, the seriousness of hell, is unwise in front of children — as is too often the case — or before those with scrupulous, worrying minds. But it is high time that a more virile tonality should be bestowed upon our education and the training of Christians, religious and young priests : that we should free ourselves from that religious sentimentality, and especially from that idiotic phobia of complexes which is by far the greatest phobia of our time !

*Theological Foundations of a Psychology of Grace.*

In these preliminary considerations we have left free to speak all those who for theological, philosophical or psychological reasons are opposed to the possibility of a psychology of grace. Their objections demonstrate that the problem is not a simple one. They free us from any naïvety or undue enthusiasm. What is more, they allow us to outline certain distinctions, very important in practice.

We have an unquestionable preference for the ancient doctrine : the doctrine of the Fathers, especially of St. Augustine, the pre-scholastics and the great theologians of the 13th century.

After an eclipse of several centuries, this doctrine has in our time acquired a preponderant position in Catholic theology. We therefore accept without hesitation the thesis called Thomist, according to which there really exists a psychology of grace. The reasons are given above. We are even so convinced that we think that a philosophy of man, even if pretending to be a philosophy of pure nature, in other words, of man without grace and delivered over to himself alone, even if it is an atheistic philosophy, will be influenced and conditioned, often unconsciously, by this primordial reality of our existence.

All philosophy, even objective, as it is called now, and conceptual, must inevitably start from man's concrete experience, the experience of departure, also controlled experience. This experience cannot but be influenced by this primordial reality : *the fact that God calls every man to a supernatural intimacy with the Blessed Trinity*. It is true that only believers possess a definite consciousness of this, received

through Revelation. That does not alter the fact that since the Promise on the threshold of our history, mankind has lived in what is called in theology the 'status homini lapsi et reparati'; every man lives under *the concrete and creative will* of God, Who wills to save us in Christ. This Divine will *has radically changed the very basis* of our existential and concrete dynamism. Karl RAHNER has called this obscure aspiration of every man towards the God of Salvation a supernatural 'existential,' that is to say an a priori constituent of our historical and concrete existence.

If every man is fundamentally orientated towards God from birth, what of the man who freely lets himself be urged by this supernatural impulse, and accepts by a fundamental option this interior vocation of divine grace? What was at first only an obscure urge, an implicit tendency, a fundamental orientation, 'offered grace,' as Karl RAHNER says, becomes under divine influence 'grace accepted existentially.' We thereafter act under the impulse of a fundamental option of grace, supernatural, we are really in a state of grace, really justified and sanctified. We have already dealt at length with this state of grace under the divine influence and in the fundamental consent of our liberty.

We should like to touch on another aspect, which is not sufficiently taken into account in the Western theology of grace, which is often somewhat Manichaeian. Grace can in a certain measure, as we see in the life of St. Teresa of Avila, become *a force of spiritual and psychic health*. Grace, in fact, tends to heal us completely, certainly after this life, but to a certain extent already on earth. It depends among other things on the will of God and also on the fulness of our submission to the call of grace. This theology is to be found among the Greek Fathers, who often describe grace by its *corporeal* aspect as the seed of incorruptibility and immortality. Grace possesses already and now a real sway over the whole of our humanity. It thus prepares our body for the final resurrection and can heal our psychic weaknesses. It remains a fact that for most men a defective psychism may continue, as we have seen, to hinder to a large degree and to inhibit the development of their moral personality, even with grace. Grace is not yet Heaven. But it effectively guides us to Heaven and because of that, as the seed of eternity, prepares us and predisposes us to the resurrection and eternal beatitude.

#### *Reply to the Chief Objection (the Rationalistic).*

On the plane of clear and distinct concepts, the Suarezians are perfectly right. Our vital commitment cannot be immediately and

completely brought to light. But man also possesses more essential, because deeper, certitudes, than those which can be expressed by abstract concepts. These certitudes, or rather their essential structures, only become visible to our reasoning minds after long deduction, for instance, in a transcendent or existential analysis. But they are all the more real because *lived and exercised* in our existential activity, obscurely perceived in the very response of our love.

There will always be, therefore, a certain chasm between the actual apprehension of God as the supernatural and total aim of my life, and my precise consciousness of it. This phenomena of a gap between a profound and existential conviction and the conscious motives, which can be expressed in clear language, is an entirely normal phenomenon. It is only an inveterate rationalism, instilled into our youth by a mistaken and purely conceptual apologetic, which gives us an uneasy conscience as soon as we approach the problems of our Faith. Any manifestation of the inner mystery of one person to another is a revelation, and any definite commitment with regard to a person involves an act of faith, naturally a human act. Parents exercise it with regard to their children, children with regard to their father and mother. Any friendship, any total gift of oneself in love implies an act of faith, a risk and a commitment, the content and spiritual significance of which is superior to all the reasonable motives which we could formulate. The notional certitude is sufficient as long as I look at others from the outside, as useful or dangerous 'things.' It may in this way *prepare* for the loving knowledge which is the gift of self by a primary motivation, necessarily rudimentary. But as soon as I rise to the personal plane, as soon as 'I' meet 'Thou,' this primary order of objective certitude, this colourless precision, must be transcended in order to penetrate into the sphere of faith and love, intuition lived in the loving ardour directed to the beloved.

In grace, it is God Himself Who comes to meet me, the Divine 'I' Who says 'Thou' to me in the Son. The Father indeed meets me in the incarnate Son, by means of the visible Church, my brethren, the Sacraments. The human structure of the personal encounter remains unchanged. Inwardly it is immensely intensified, raised by participation to the mysterious heights of the eternal encounter of the Father and the Son in the love of the Holy Ghost.

The supernatural, 'filial,' motivation, is really present in the development of our Christian psychological life, but in an obscure manner — as regards the mind — and exercised and lived in the acts of our life. That is why concrete actions are so import-

ant, and, according to St. John, fraternal charity is the proof, the assurance and the sacrament of my love for God.

This motivation remains on the one hand at the side of the motley, fluid and changing, always slightly deceptive, image which my reason, my imagination, my acquired representations, my confused sentiments, form of my actions. It rests in fact in the most intimate part of my heart. On the other hand, by its wealth of conviction, its totalizing sway, its stability and its loving urge, it tends beyond this same image. Mgr. GUARDINI expresses it in this short formula : "Glauben heisst sehen und es damit wagen !" (To believe is to see and then risk all!).

### *Ways of a Psychology of Grace.*

If what we have stated so far is true, grace and the life of grace are of paramount interest to the psychologist. There is only one condition for success. He must at least accept as a real possibility the existence of a personal God of love Who interests Himself in man. It is obvious that faith and charity will greatly sharpen his spiritual sense. One can only understand a life by living it oneself. That is the meaning of the words of that great psychologist of grace, Augustine, so often repeated by the mystics : "Give me one who loves and he will understand what I say ; give me one who desires, who is hungry, who feels the nostalgia of solitude in this exile, and who is thirsty and sighs after the living waters of the eternal fatherland ; give me such a one, and he understands what I say. But if I must explain myself to a frosty indifference, he will not understand." This psychology remains a closed book to the man who has chosen an atheistic or vaguely pantheist materialism.

We should like here to quote the witness of a man who is not a Christian but a spiritualist and has written a whole book in order to free himself from the spectre of materialistic psychoanalysis.

"As a child I had a curious plaything. It was a paper covered with an intricacy of very fine blue and red lines. Nothing could be distinguished. But by covering it with a paper of red silk, the red lines of the design vanished and the blue lines formed a picture. It was a clown in a circus, holding a ring, with a little dog which was jumping through it. And if one covered the same design with a blue transparency, a roaring lion appeared chasing the clown around the arena. *This can be done with anyone, living or dead.* He can be looked at through the Sonia transparency (the psychoanalyst) and a biography of Napoleon can be written from the angle of his pituitary gland, which has been done ; that he, incidentally, conquered Europe will only appear as a derivative symptom of the activity of those two minute lobes of the size



of peas... the image obtained through the blue transparency will be *no less true and no less complete.*"<sup>1</sup>

It will even be more complete, because exposed to the *totality of the real.*

### *A Psychology of Grace.*

Psychology is mainly a science of observation. It must observe, consider, describe, individual or collective religious experience. Here there is an immense field of study open to the psychology of grace.

The Christian psychologist will however feel specially drawn to certain experiences, the freshness, authenticity and inner intensity of which attract his attention. The difficulties of which we have spoken above, which make it so hard to discern the fundamental inspiration of a concrete life, inevitably bring out favourable examples. We are thinking of the testimony of converts, or the long story of eternal pilgrims like Péguy or Simone Weil. Their youth and their intellectual, sentimental and spiritual formation has often been deprived of typically religious or theological influences. They do not know the religious clichés, the pious reflexes, the 'suitable words,' which so often disguise the sincerity or real fervour of the believer coming from old Christian stock. The conventional language of certain nuns is of little use in these psychological studies! Take for example the discussions concerning the manuscript of the 'Story of a Soul' of little St. Thérèse!

There are also moments of intense or prolonged religious life which force us to a greater nudity in our gestures, attitudes and words. They recur at times of bitter trial or great joy, in the story of a vocation or a great love. All true love purifies, in marriage as well.

These different advantages are all to be found in the lives of the great mystics. They have all been the privileged subjects of religious and Christian psychology. We are still too easily distracted by the study of the extraordinary phenomena which belong to psycho-pathology or para-psychology. These studies have their own importance but the inner life must exert an irresistible attraction for any psychologist who is really fascinated by the problem of man and his destiny. In the mystics we shall discover that only the true act of virtue is really free, the secret and the originality of

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<sup>1</sup> KOESTLER, *Croisade sans croix*, Paris, 1947, pp. 238-239.

true liberty. There is nothing more fascinating than this infinite originality of the saints, compared with the monotony of sin, the mechanical and empty automatism of evil.

To these central themes we could add tributary subjects for study, which may be of great utility when treated with prudence and discernment. First, there is artistic religious expression. The artist who treats a religious subject is not always a believer. Aestheticism, as we know, floats in the space between dream and reality. On the other hand, true artists have a power of introspection and specially of suggestive expression which not all the saints possess.

There is also the comparative study of other religions. And in this connection, it is not primarily a matter of demonstrating what they lack. According to our faith every man is called by God and every sincere man will find God in the intimacy of his heart and by means of the traditions, doctrines and authentically religious actions of his beliefs. We can therefore discern in these other religions those fundamental attitudes which already foreshadow the actions of the Christian. For instance, it is remarkable to note how the great Chinese convert, John Wu, distinguished jurist and politician, former Chinese ambassador to the Holy See, confesses that he rediscovered, enriched and unified in Catholicism, the noblest aspirations that he had nourished in Confucianism, Taoism and Buddhism.

We have always been struck by the difference between the 'great converts' and those whose sincere conversion leaves something to be desired on the human and religious plane. The former have perhaps struggled and suffered much before taking the decisive step, but after having found peace they never refuse to witness to their profound gratitude for the most authentic teachings of their ancient beliefs. The converts whom I may shortly describe as poor and pitiful can never rid themselves of a certain „renegade" complex. They have a quite useless desire to attack and deride their former coreligionists, showing thereby that their conversion is not yet complete, but remains impure, stained by an aggressiveness which is not religion.

Finally, collective religious phenomena cannot be set aside. There is naturally the folklore and religious symbolism to which Jung has drawn attention, and which so easily deteriorates by the weight of the human masses into superstitions and magical practices. But there is more than that. It is false to think that people as a whole are exclusively inclined to materialize religious sentiment. In this connection we think that we ought to provide a special place for the study of prayer, its fundamental attitudes, its universal

structures, its privileged positions, its great themes and its communal expression in liturgy. Those who have followed closely the revival of the celebration of the Paschal Vigil know that people are capable of an authentic religious life if they are initiated into religious mysteries by an enlightened preparation and a liturgical symbolism which touches their own lives. It is true that sentimentality is the poetry of the masses, but they are able to go beyond it when invited to an active and intelligent participation.

*Psychology and Phenomenology.*

The psychologist has not only to observe, but must try to understand. Every science of observation understands by unifying, discovering under the multiplicity of phenomena what is their deeplying meaning, their identical structure. It is here that psychology can develop into phenomenology.

There are many definitions of phenomenology. There is Husserl's (which he explains in a masterly way in the *Encyclopaedia Britannica*); there is that of his many pupils, of M. Heidegger, of Mgr. Guardini. We might also call the 'dialogue' religious philosophy of Martin Buber and Abraham Heschel a phenomenology of the Jewish religion, placed between Jewish Western liberalism and oriental mysticism, Chassidism. Phenomenology touches on the one hand existential and personal metaphysics and on the other hand the simple suggestive description of the essential psychological attitudes, of the 'ethos' of a person, a life, a religion. In this sense, Cardinal Newman is much more a phenomenologist than a philosopher.

As we said at the beginning of this article, we do not want to linger on questions of technical methodology. It is enough to describe it in these terms. We here mean by *phenomenology* any psychological description of the fundamental and concrete attitudes of man, in a particular experiment aiming at the discovery of those structures and forms which by their uniformity, intensity and depth give a meaning to and explain the foregoing experiment. Religious phenomenology will therefore attempt to discover by successive reductions the concrete, existential and personalist structure of religious experience, that is, the fundamental experience in its pure state.

We are here confronted by an extensive and little explored region. We have chiefly been speaking of grace and we now propose to suggest some chapters for a phenomenology of grace. This example will go further than our description to explain what we mean by these words.

The life of grace, especially if it is intense, always implies *a sentiment of the divine presence* from the objective point of view. I find myself entirely absorbed by an invisible personal mystery. It is a total, living presence, a divine activity, more real than my surroundings. Visible things both hide and display it. This divine mystery is in things and beyond them. It is silent and speaks to me, signs to me, through this created world which separates me from and unites me to my Lord.

It is moreover a *holy* presence. It fills me with fear, with an immense respect, a religious terror. At the same time I feel drawn to it, warmed, followed by a loving gaze, in intimate union with this mystery which surrounds and penetrates me.

When I now turn my attention to the subjective aspects of this experience as far as it seems to appear at the surface from the depths of my consciousness, I am aware of a deep tearing away, an inner suffering, an inexpressible *solitude*. I feel myself alone before my God, misunderstood by others, but also far from God Himself, because totally unworthy of His Presence. The better I know myself, the more the distance between the divine sanctity and my unworthiness increases like an unbridgeable chasm. The more I allow myself to be penetrated by the sanctity of His Presence, the further I descend, the further I am from my Love. It is the night of the mystics, the wounding of the soul experienced by every man who has to lose himself to find himself by finding God. It is also the anguish of risking all, of the leap into the invisible. One perceives with ever increasing clarity that one must truly leave all to find all, to lose everything which supports my human certainty.

And yet this suffering is accompanied by a profound *joy*, an ineffable accomplishment. Even in physical sufferings, in the sorrows of life, this peace and intimate sweetness never leaves me. It is such a sweet joy, which seems hardly perceptible, and yet I feel it in me strong and unbreakable, able to change me entirely, to carry me along above the worst trials. It is known that this joy can sometimes become so intense that it has to express itself by gestures, song, cries and tears of joy. It is a sweetness which brings us also *near to others*: we can no longer keep it jealously for ourselves. Others also, our brethren, must know and share it.

It might be thought that an experience such as this appears to be disconnected, unbalanced and torn by contrary sentiments. But the contrary is true. If there is anything certain it is that this religious experience exerts a wonderful power of interiorization. It is supremely unifying, totalizing. A man may lead a life torn by multiple responsibilities, destroyed by terrible trials, nothing escapes



this aspiring power of spiritual integration which rises from his heart. Nothing surprises him, nothing dismays him, nothing discourages him. Everything takes on a meaning and becomes possible, for he is possessed by love. We have said above that this unifying presence can also attain to the integration of psychical forces and even cure a mental lack of balance from the inside.

We have attempted to describe the chief themes of the experience of grace, as living presence before God. We could continue this analysis by passing to the study of the *religious fundamental option*, how this option is expressed in faith, hope and charity and is incarnated in a *vocation*. We refer the reader to the many modern books which deal with these matters. For faith we have A. Mouroux and A. Brunner, for hope, Ch. Péguy and especially G. Marcel, for charity, S. Kierkegaard, A. Nygren (with certain reserves), M. Scheler, D. von Hildebrand, M. d'Arcy, M. Nédoncelle, J. Guittou and J. H. Newman.

The most remarkable author from this viewpoint seems to us to be Romano GUARDINI. He has for a long time explored the central problem which he himself calls "Unterscheidung des Christlichen : " the perception of the 'ethos' proper to the Christian, the Gospel, the life of the Lord. I would not say that he is a psychologist, but his scriptural, philosophical and theological analyses retain a very close contact with the experience of Christian life, minutely observed and described with subtle art.

### *Defence of Spiritual Hygiene and Health.*

We have made a few suggestions for a psychology and phenomenology of grace. The importance of such studies will be realized by all. They save the theologian from his abstractions, present the philosopher with the description of a vital, concrete and rich experience which is able to control his systematic analyses. For the psychologist by nature and vocation they seem to me to be of most superior and absorbing interest.

We would like to end this article by drawing attention to the practical utility of these studies for a sane and normal religious life. The psychologist indeed is almost the only one, if he remains truly faithful to his Christian sense, to be able to unmask with authority all the manifestations of a sickly and false religiosity. There is nothing more harmful to the life of grace than that hysteria or paranoia which apes religion. On the other hand, nothing so attracts unhealthy minds as the mysteries of our Faith. It happens that priests, and often even religious or ecclesiastical superiors are easily

deceived. An eminent superior of a religious Order confessed one day that it had taken him ten years of experience to realize that most of his subjects who had laid before him vast plans of reforms or activities, were psychically unstable. This hidden disease, which is moreover terribly infectious, is a real menace to any life of grace. It distorts that maturation in grace of which we have spoken, and also creates unhealthy and fallacious illusions, which spoil many lives. Vanity and pride soon take their part in it, for these forms of unhealthy religiosity are so much easier, so much more alluring, because more obvious and exciting. With a defective theology of the supernatural and a propensity for the extraordinary, one soon arrives at despising the humble work of every day and exalting all forms of activity or apostleship which are in any way out of the ordinary. An incessant disquiet urges these injurious minds to continual reforms which, scarcely outlined, give way to other manifestations, each more striking and unexpected than the last. This disease is a threat to religious Orders, schools of spirituality, youth movements, and many other institutions in the Church which could be so useful without it.

It is the task of the Christian psychologist to educate his contemporaries and demonstrate to them the ways of a real mental hygiene and frankly to draw their attention to the many dangers of deviation.

### *The Psychologist as Christian Humanist.*

Humanism and Christian humanism is much talked about. The Greco-Roman humanism has exhausted its resources. Confronted by this new world opening before us, with its technology, its totalitarian spirit, its mixture of races and civilizations, we need a humanism more conscious of itself, more conscious also of its possibilities and its limits. We think that the Christian psychologist has a very special vocation in the world of today. He is able to collaborate in the evolution of a true Christian humanism, wiser because more universal, in depth as in breadth. Humanism is not of course grace. But the Church has very rightly always believed that it was indispensable for the normal development of the interior and divine life in this earthly society, the rough draft of the Future City.

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# Religious Psychology of Today

(Notes on “*Die Frömmigkeit der Gegenwart*”  
by Werner Gruehn)

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Catechesis concerns, not only the message, but the person who receives it : the man of today. Religious psychology, a young science which is looked upon increasingly as an auxiliary to the pastorate, claims to enlighten us not only with regard to man but also his religious experience.

A recent book by Werner GRUEHN, *Die Frömmigkeit der Gegenwart* <sup>2</sup> gives us a few examples of what psychology can or cannot add to the knowledge of religious phenomena. Two themes more especially draw our attention : fundamental religious experience in relation to some of its obstacles, and the idea of a human and religious development.

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<sup>2</sup> Werner GRUEHN, *Die Frömmigkeit der Gegenwart*, Münster, Aschendorffsche Verlagsbuchhandlung, 1956, 590 pp.

*Difficulties Proper to Religious Psychology.*

The bare mention of our subject already raises a world of problems. To the philosophical mind, the existence of a thing does not necessarily prove that the thing should exist ; i. e., that its existence is justified. It is a fact that religious psychology has been in existence for about half a century ; does it mean that it has any possible right, acquired a legitimate reason to exist ? First-class scholars, Max Scheler for example, have denied it, arguing that it is a contradiction to wish to make an experimental analysis of a phenomenon whose special object : God, completely escapes investigation. For religious conscience has no meaning when deprived of the affirmation of the reality of its mysterious object. But when speaking of religious psychology it is not a question of more or less vague descriptions on a literary or pre-scientific level ; it is the application of the experimental method to the study of religious phenomena in order to arrive at precise, sure, in one word scientific, results, independent of any philosophical or theological presumption. Religious psychology claims to be scientific and experimental ; it also claims to reveal, better than other religious sciences, the tendencies of modern man. History turns towards the past ; theology, it is said, knows no time, but psychology must be able to throw light on contemporary religious attitudes. It deals mostly with facts, independently of philosophical or theological interpretations. We shall soon judge whether this ambition is not perhaps rather naïve.

A particular difficulty lies in the fact that the new psychological conceptions are hardly yet integrated into the philosophical and religious ideas of conscience, responsibility, freedom, faith, grace, etc. It must therefore be noted that psychological hypotheses are in no way dogmatic. The results obtained are never final ; they are always being revised or improved. These results are very different and very variable according to the methods used.

The following remarks may be linked with three very different methods. The first, to which Werner Gruehn belongs, derives from what is called the Würzburg school and is mainly concerned with the study of global and total functions of the conscience. The second is one of the psychoanalytic methods. The third specializes in motivations and features of the personality. The diversity of these methods and points of view shows clearly enough that religious psychology has a relative character, however useful it may be. It is a point not to be forgotten.



# I. FUNDAMENTAL RELIGIOUS EXPERIENCE

## *Conversion.*

Among the fundamental religious phenomena, great importance is attached by psychologists, especially those who are Protestant, to that of conversion. This is understood above all as being an immediate transformation, an emotional and affective shock making the conscience pass from one state to another.

W. JAMES saw in the origin of conversion a duality of self seeking its unity. This unity is realized, according to him, by the irruption of new conceptions hidden in the subconscious.

STARBUCK, another American psychologist, attempted to list the different motives for conversion (always the Protestant type). In a hundred or so cases, the motives were divided as follows :

14	conversions due to fear ;	
6	»	» egocentric motives ;
6	»	» altruistic motives ;
17	»	» a moral ideal ;
16	»	» remorse and consciousness of sin ;
10	»	» teaching influence ;
13	»	» example and imitation ;
19	»	» constraining influence and social pressure.

Conversion is usually preceded by a consciousness of sin which, according to active or passive temperaments, takes the form of aspiration to a higher life or a state of depression, or again by doubt, uncertainty or disquiet (p. 56). <sup>1</sup> There is at the origin of every conversion a conflict between the old and new lives, and the knowledge of the states of conscience preceding it and temperamental reactions enables us to adapt better the help we can give.

Consciousness of sin is expressed in two different modes of behaviour : in one this consciousness is itself predominant ; in the other, a paramount feeling of imperfection, incompleteness and shortcoming, is more common. It has its consequences in teaching or preaching. In the first case, a radical separation from the former state of conscience, preaching in the ‘ revivalist ’ style is more likely to meet with success. The second attitude, on the contrary, needs the awakening and progressive growth of a spiritual development which too drastic intervention may nip in the bud

<sup>1</sup> The page references are to W. GRUEHN’s book.

(p. 61). It must also be noted that sudden conversions obtained by emotional shock leave only a small percentage of lasting results, while a slower and deeper apostolate is more fruitful.

*Positive Components of Religious Experience.*

To these ideas, already old, of William James and Starbuck, Werner GRUEHN adds his own research, the experimental nature of which, openly recognized by the author himself, may appear somewhat problematical. His first theme might be called the *theme of personal appropriation*. In this he is inspired by a very important book by Karl GIRGENSOHN: *Der seelische Aufbau des religiösen Erlebnisses*<sup>1</sup> (the spiritual structure of religious experience). This work contains an excellent psychological description of religious experience. It has had a certain influence on contemporary analysis of the act of faith, insofar as it is considered under its aspect of *personal act*. For Girgensohn looks upon religious experience as a structure made up of an intellectual moment and a personal moment which he calls a function of self.

At first, he continues, the idea of God does not appear only in clear conceptions, but in 'intuitive ideas' mixed with sentiment which introduce a sense of mystery, transcendence, a non-representation of God. But in religious experience, the intellectual moment is linked with a personal moment: the 'self-function' of man therefore must enter into personal, inner, contact with the idea of God. This idea will become an inner experience, it will become mine; in other words, I do not only think of God or represent Him to myself, I bind myself to this thought and am one with it (p. 81).

This theme of personal appropriation is linked with that of *valorization*, according to the *Psychologie der Wertung* by HAERING. The Würzburg school admits depth experiences connected with the fundamental structure of self. They are experiences of a particular kind in which the function of self plays a decisive part, choosing objects or ideas, so that self takes up a position based on representation and selection. Man does not live solely by intellectual processes, as in rationalism; or by tendencies of the will, as in voluntarism; or by the feeling of pleasure or displeasure (Wundt); above all *he takes an attitude of valorization with regard to his environment*, either of consent or refusal, love or hatred. Thus, in any new evaluation, the function of self comes into play. That which I can

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<sup>1</sup> Karl GIRGENSOHN, *Der seelische Aufbau des religiösen Erlebens*, 2nd ed., Gutersloh, 1930.

believe or love with my whole being is or will be my own ; my deeper self lives and is nourished by it. To be more explicit, the day when I realize the statement that God is good in all its depth and meaning, in other words, when I enter into this statement with my whole soul and my whole heart, then I have gained a rich and intimate comprehension of it. An atheist or unbeliever may understand the words intellectually, but they convey nothing to his interior life, they do not influence it nor play any part in the structure of self. On the contrary, the man who affirms the statement with his whole being has not only acquired a new *knowledge*, but a new inner *value* (pp. 91-92).

Psychologically authentic religion depends on a personal attitude and appears to the conscience as a new and creative value. It is difficult to say to what extent these conclusions are reached or verified by means of a strictly experimental method, for they have become the common property of many philosophies dealing with the person and with value.

### *Negative Experience.*

Religion may also give rise to negative, falsified or incomplete attitudes. Negative reactions range from non-appropriation to refusal and unbelief.

*Non-appropriation* is the opposite of the appropriation above mentioned. It may lead to non-refusal, i. e., the fact of not refusing religion, but without any inner assimilation. From the pedagogical point of view it is therefore important to draw the line between the definite and net refusal and non-appropriation, as between non-refusal and real assimilation.

The *act of refusal* is more serious. It can also be looked upon as a global structure of the mind which depends on negative dispositions and in some way creates them ; dispositions similar to hatred or dislike of other objects, or to the aggressiveness which is studied by psychotherapy.

Finally, *unbelief* may in some cases come from a kind of auto-suggestion, a persuasion that nothing real has been reached in religious experience ; or else from a slight distortion admitting the denial of the meaning of the truth proposed. We must beware of a superficial and dangerous reduction of unbelief or belief to a psychological function, but it is difficult to deny that unbelief as such contains an element of destructive negativity.

*Degenerate Experience.*

Besides negative reactions, there also exist ersatz experiences, or degenerate religious experiences.

First, religious experience undergoes certain *variations*, curves of intensity. It cannot maintain itself on the heights and attains them relatively rarely. It can also be affected by a certain *numbness*, if the living link between God and self is not constantly renewed. One of the forms of this numbness is a pushing into the background of the living personal element of the experience in favour of the intellectual moment.

Werner GRUEHN attempts to trace the stages of this degeneration. It begins with a predominance of the intellectual element ; then only the intellectual moments of religious experience remain : the agreement, consent, approval. At the next stage there will only remain the knowledge of a value still considered as actual ; this becomes old, and finally, religious experience is regarded as valueless. From the pedagogical point of view, these possibilities of numbness must be borne in mind, for there is no religious individual whom they do not threaten. Psychotherapy has shown the existence of a development towards maturity, but at the same time all the possibilities of stoppage and regression to earlier stages.

*Incomplete Experience.*

Besides ersatz experiences, there are forms of incomplete experience. Religious experience, like love, presents a multitude of forms and variations, as well as deviations.

The first form of incomplete experience is the *fictitious* or ' *make believe*. ' Authentic experience is serious, implies an unconditional surrender, strict sincerity, a personal living bond with God. But some religious experiences lack this character of the absolute and deeply serious ; the subject only gives a limited agreement and consents with reservations to something which always appears to him as being rather fictitious. The experience is more on the level of possibility than on that of reality and authenticity. Instead of a complete surrender, there is a pretence. The self is not entirely committed, so the religious experience remains a ' *marginal experience* ' of the consciousness, and in this it resembles an aesthetic experience. This form of incomplete religious experience is ambiguous in the sense that it may be the introduction to a full experience or, on the contrary, be but the beginning of numbness.

The second form of incomplete experience is the *authoritarian*, which may present three aspects.



The experience rests on an impersonal knowledge transmitted by an authority which remains entirely exterior to the consciousness. This authority imposes a norm or command which has no link with the inmost being. The danger then is that an authoritarian mechanism may be substituted for a living appropriation.

In the second case, the authority is not simply synonymous with an ersatz experience, but on the contrary, its influence may leave the functioning of the self alive and strong. The authority is then interiorized, has no longer the characteristics of an exterior force or obligation, but is freely accepted. Such, according to Gruehn, is the type of authority exercised by the Church in her best periods.

Finally, the experience itself may create authority because it contains an authoritarian moment. All the shades of religious experience : reverence, thanksgiving, prayer, communion and love of one's neighbour, are in tune with the authority either of the Bible or the Church, and this bond of authority assumes a living and personal character.

Such are some of the features of religious experience as described by psychology.

## II. HUMAN AND RELIGIOUS DEVELOPMENT

It is obvious that a more discriminating comprehension of this development would lead to a better adaptation of religious pedagogy. Werner Gruehn's schema is approximately as follows :

1. With regard to the first period, until the age of eighteen months most psychological methods are silent, or else compare the infant to a young animal. This point of view should doubtless be corrected with the help of psychoanalytic methods : certain events of the somatic and psychic life may have a repercussion on the formation of temperament or character, and especially on the development of affectivity. Underneath certain religious attitudes psychological tendencies may exist which can be traced back to a very tender age.

2. The second period extends from one or two years old to three. In it we find the first beginnings of infantile prayers. Gruehn calls these prayers ‘ Gottlosen Kind-Mutter Gebet ’ (p. 384). The child identifies himself with his mother's prayer without any exact representation of God. But from this bond between mother and child will arise the new link between the child and God.

3. The third stage is one of pre-magical piety. The child's prayer becomes real and is based on conceptions related to his mental and

affective development. A personal element enters this prayer but is still entirely determined by the influence of his environment, especially that of his mother. Prayer may also take the form of play, for the child's principal activity is to play and his prayer naturally takes the form of a game, which it would be premature to stifle by transformation into what adults call a serious matter. Soon, however, through the body movements (kneeling, folding hands), symbols and pictures, the example of his elders, prayer appears as an activity in itself and the first feeling for sacred things is born.

4. The magical piety of the next stage (4-7) might be compared to that of primitive peoples. At this age the child is by nature an animist. He endows things with a life like his own, he identifies himself with the world around him, he is naturally credulous, trusting, communicative. His imagination ignores the impossible, and quite naturally peoples his world with angels and devils.

5. Then follows the stage of authoritative and moral religion. The child lets himself be led and enjoys it. It would be a mistake to leave him to himself. At this stage the child differentiates between image and reality and arrives at a more spiritual idea of God. His conscience develops and a feeling of responsibility is dawning. Religious experiences develop in connection with needs, illness, danger, death, and consciousness of sin.

6. In the next stage (15-18) the need for autonomy causes a personal attitude towards the environment. The adolescent queries the foundation of the principles which have been imparted to him. Before arriving at self-knowledge, he goes through a period of withdrawal and interior solitude, exterior and interior uneasiness. Artistic, moral and spiritual values appear to him in a new light, he wants to be guided to them and paradoxically refuses to be directed.

This is obviously a very elementary schema, but it has the advantage of bearing on religious development itself, which is still unusual. There are many other theories of the development of personality, more complete and detailed, but their application to religious experience remains to be made. The work of Erik H. ERIKSON may be taken as an example.<sup>1</sup>

This development is arranged according to the principle that all growth follows a basic plan in which the parts develop one after the other in periods of special emergence until all form a functional whole (p. 96).

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<sup>1</sup> Erik H. ERIKSON, *Growth and Crisis of the Healthy Personality*, in *Symposium on the Healthy Personality*, Josiah Macy Jr. Foundation, New York, 1950.

With this in mind, ERIKSON describes eight broad stages of this development of the individual.

— The first oral or sensorial stage (first year) should be infused by a fundamental trust. The absence or malformation of this element leads among adults to a radical distrust (the acute manifestations of which are schizophrenia and paranoia). The mother’s religion or faith, insofar as her personality is thereby impregnated with a strength and confidence, can act as a psychological force which will engender in the child trust towards himself and others.

— The second stage, characterized by muscular apprenticeship (the anal phase), should teach the child autonomy, eliminate shame and doubt, by means of adult firmness and tolerance.

— The child of 4 or 5 is then faced with another crisis which should engender initiative in him and not guilt. Conscience awakens: the child “ hears God’s voice without seeing Him ” (p. 125). If his conscience is overburdened, this may become dangerous for the mind, and for morality itself, which becomes a synonym for vengeance and repression.

— The next stage is characterized by the apprenticeship of the activity, manifesting itself in play. It is also the period of the first school experiences. The danger proper to this period is a feeling of inadequacy and inferiority, if the creative tendency is not satisfied.

— Puberty and adolescence must culminate in self-synthesis, i. e., increasing confidence in the capacity for maintaining a certain identity or interior continuity. The difficulty is to find this identity and defend it against the dilution of self. Religion can help this integration of the personality by ‘ confirming ’ children in a clearly defined mode of life. This identity is the only bulwark against the anarchy of the tendencies or a cruel autocracy of conscience (scrupulosity), which is a survival of anterior stages.

— The three phases of adult age (youth — adult — maturity) are characterized by the search for intimacy with the other sex but also by the capacity for inter-personal relationships, failure in which results in isolation, cold and formal relationships, attempts at contact which are constantly repeated and uniformly unhappy. The adult must then find a generous expansion in ‘ generativity,’ a tendency which may find fulfilment in creative activity other than actual generation, as long as the sense of responsibility is given a chance to expand. If he lacks this expansion, the individual becomes diminished and “ spoilt as though he were his own and only child. ” Finally, the adult must arrive at integration, or integrity of his personality; in other words, a feeling of harmony with himself and his environment which saves him from despair or disgust.

Erikson concludes with this interesting remark, upon which religious thinkers could meditate with profit :

“ The lack or loss of this growing integration of self is revealed by a fear, often unconscious, of death, and by despair : the only and unique cycle of life is not accepted as such. Despair is an expression of the feeling that time is short, too short to try and begin another life, or to try other roads leading to integrity. Such despair is often concealed by a show of disgust, misanthropy, chronic and contemptuous dislike of some institutions or people — disgust and dislike which (if not allied to constructive thought and a co-operative life) often reveal the individual's disgust with himself ” (p. 144).

Erikson's schema, like that of Gruehn, is obviously open to criticism. Some condemn its rigidity, others visualize another arrangement of the different tendencies. But as such, these schemas make it clear to us that the human person is subject to a development and possesses needs and tendencies which must be met if we wish really to enrich it.

## CONCLUSION

As a general conclusion, the problem of the utilization of psychology by the pastorate, or that of the connection between psychology and theology may be assisted by the analysis of the relation between natural dispositions to religions and faith.

One of the most considerable obstacles to the evangelization of the modern world is the loss of a *sense of the sacred*, the obliteration of the religious presentiments of the consciousness which antiquity and a fortiori the mediaeval world, possessed to such a high degree.

The Greeks to whom St. Paul was preaching the Gospel worshipped the unknown god and St. Paul could reveal to them the name of Him Whom they worshipped perhaps without knowing Him. Tertullian could appeal to the “ testimony of a naturally Christian soul. ” Such an introduction to faith has become difficult in the modern world because it has lost or has perverted the spontaneous elan towards a super-world which is so striking in antique peoples and archaic tribes.

Yet this loss of a naïve and pre-reflective sense of the sacred is perhaps compensated by the re-discoveries of psychology. It is said that therapeutic analysis discovers in subjects out of tune with themselves who seek their unity or an integration of their personality, a need for plenitude which psychotherapy is unable



to fulfil. Others who feel isolated from the human community rediscover the need for communion with others; others again seek “ a depth experience. ” Modern studies in mythical mentality are also significant. Myth is no longer conceived, as it was when rationalism was triumphant, as an absurd fable imagined by a primitive and deficient mentality, but as an authentic dimension of human existence, the expression of a part of experience which remains impenetrable to logical reason.

It may be that in this roundabout and reflective way, religious sparks which excessive criticism had veiled or smothered can be discovered once more in the consciousness. But these religious dispositions and the psychology which tries to describe it both remain ambiguous. To start with, because at the budding stage when psychology and particularly psychology of the unconscious, can get hold of them, needs and tendencies are mixed and indistinct, they belong to the elementary psychism and are without any positive or negative religious significance. And then, in the same way as man can be content with the wealth of his own mind and take it as the immanent term of his adoration, psychology and its discoveries can be overvalued and take the place of metaphysics and theology. Finally, neither the unconscious nor the mythical imagination is sufficient to engender or explain authentic religious consciousness. Psychology therefore can only be of use to catechesis or the pastorate if it adopts the idea of a spiritual structure or a functional autonomy which enables it to reach the religious experience properly so-called, and not merely a still undetermined psychic matter. For it is true, as St. Thomas writes, that man possesses a natural aptitude for understanding and loving God and this aptitude belongs to the very nature of his mind ; but this mind must retain its integral human dimension.

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# Differential Religious Psychology

## (Details and Comments)

by Werner D. GRUEHN

*Director of the International Society of Religious Psychology, Hildesheim, Germany*<sup>1</sup>

### 1. Scientific Difficulty of Establishing a Religious Psychology.

According to the latest findings, religion is not specific and particular, but a general and global phenomenon. We are therefore justified in attributing a general significance to the following facts.

Precise psychologists find it difficult to deal with our subject, for this chapter of religious psychology or religious feeling, much studied today, is still obscure. Perhaps this article will lead to further research.

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<sup>1</sup> Professor Dr. Werner D. GRUEHN was born on 30.7.1887 in Kurland. He studied philosophy and then theology at München, Erlangen and Dorpat. In 1920 he was already a lecturer at Dorpat University and in 1927 he became director of the *Internationale Gesellschaft für Religionspsychologie* (founded by O. Külpe, A. Gemelli, H. Höffding, etc., in 1914 at Nuremberg) and the *Internationale Archiv für Religionspsychologie und Seelenführung*; the same year he was made Doctor honoris causa of Kiel University. From 1924 to 1939, in particular, he was unceasingly active in the field of religious psychology: publishing works which have since become classics, articles, various works, taking part in congresses, collaborating with scholars of all countries. We would especially mention *Das Werterlebnis: eine experimentelle Religionspsychologie Studie* (Hirzel, Leipzig, 1924) and *Religionspsychologie* (Jedermans Bücherei, F. Hirt, Leipzig, 1926). In 1949, he founded the monthly review *Weg zur Seele*. In 1956 his most important work was published *Die Frömmigkeit der Gegenwart: Grundtatsachen der empirischen Psychologie* (Münster, Aschendorffsche Vg.), which summarizes and comments upon scientific work on religious psychology. We are particularly pleased to publish these details and comments by Professor GRUEHN before the International Congress on Psychology (Brussels, 28 July-3 August 1957) in which a special section is reserved for scientific work in religious psychology. His article shows how the individual method of a celebrated psychological school, applied to the precise study of the contents of thought, has been developed in the religious field. — Address: 32 Sedanstrasse, Hildesheim Ost, GERMANY (Editor's note).

Among the 2 milliards of human beings it is an easy and pleasant task to select *types*. Given a certain flair for observation and a gift for expression, one can make short work of a "typological psychology" of this kind. But a real science is something very different! Several years ago, a beginner came to visit me in Berlin and congratulated himself on having set on foot in 6 weeks a little psychology of youth. This psychology has been completely forgotten in twenty years.

Even 'Lebensformen' (vital structures) by Ed. SPRANGER, a book which is much read, does not constitute in any way a *psychological* typology, but is a deduction from logical principles, known for centuries. It is obviously absurd to state, as was done some months ago over the wireless, that his "Psychology of Youth"<sup>1</sup> is responsible for numerous crimes committed by the youth of our day! Spranger has, however, the merit of having been the first to create a psychology of youth, even though it is unilateral. As for his courageous 'Weltfrömmigkeit,' which dates from the war, it shows that a clever analyst is capable on occasion of making detailed observations without the aid of precise methods.

For our part, we have been obliged to journey by more laborious roads, to renounce brilliant but momentary successes in order to seek for durable and incontestable results. We have had to follow the experimental psychology school and not shrink from any effort.

For our subject is of great practical importance. I believe that I have proved that men of *authoritarian* type should be treated differently from those of a *rational* or *magic* type. In religious matters the divisions formulated so precisely by C. G. Jung get us nowhere: his 'extraverti' and 'introverti' types are only a rough copy of James' point of view with regard to the psychology of Newman! Besides, an historical example proves for us the immense significance of a truly realistic education, based on carefully observed psychological facts.

In the 16th century, Bavaria and other countries had already been infected by the Reformation. In spite of that, Ignatius of Loyola succeeded in bringing them back to the Catholic Church.

## 2. Macroscopic and Microscopic Methods.

What roads should be followed? We distinguish between the macroscopic methods of ordinary observation and the microscopic methods of precision work. At least 90% of the literature resulting from macroscopic methods is valueless today. Far too many authors

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<sup>1</sup> SPRANGER, E., *Psychologie des Jugendalters*, Heidelberg, 1951.

thought they were geniuses. Only the observations of eminent psychologists have been of a durable nature in this connection. For example, the distinction drawn by James between 'born' and 'reborn' relating to the *gay type* and the *melancholic type* in religion. The Church's life has paid too little heed to this important distinction, and thus the way has been closed to many. We owe to Charcot important discoveries in the field of 'hypnosis' and to Freud in psychoanalysis and to Pierre Janet <sup>1</sup> his remarkable clinical observations.

The microscopic way is more laborious. It did not become practicable until 1900, when the famous Külpe separated from his protector Wilhelm Wundt and, employing methods as bold as they were original, for the first time started the study of the higher life of the soul, <sup>2</sup> while A. Binet was starting in Paris.

### 3. *At the School of Experimental Psychology.*

The first experimental attempts in religious psychology were published by K. Girsensohn, W. Stählin and myself. GIRSENSOHN had studied E. D. Starbuck, W. James and S. Freud closely, and, what was more important, had carefully tried out their methods in experiments of his own. As these did not suffice him, he went to Külpe in 1910 and learnt the experimental method. I shared in these experiments as their first subject. In 1913 he had already published in a series, almost unprocurable today, the first experiment research in religious psychology: "On the differential psychology of religious thought." <sup>3</sup> It was not by chance that this first work was a work of individual psychology. In the study of written documents, the first thing that strikes one is the extraordinary individual diversity of the observations on each subject. The same occurs today for each director of experiments. Our enquiry could only begin by individual psychological work.

<sup>1</sup> JANET, Pierre, *De l'angoisse à l'extase*. This extremely important book should be republished. In 1930, our Association published it as the first book in its international collection. The section dealing with religion ought, however, to be completed; we should like for example to find in it a useful parallel to Thérèse Neumann.

<sup>2</sup> Famous pupils joined him and soon published unexpected results, on the base of very careful experimental research. Among others I would name K. Bühler, N. Ach, Th. L. Haering, K. Koffka, O. Selz, J. Lindworsky, H. J. Watt, A. Mager, and Baron A. Michotte, the present president of our association.

<sup>3</sup> These experiments are treated at length in his monumental work of international repute: *Der seelische Aufbau des religiösen Erlebens*, 1st ed., 1921, 712 pp.; 2nd ed., 1930, published by W. Gruhn, 916 pp., C. Bertelsmann at Gütersloh.



Here the results are already worthy of note. The idea of God is extremely different for each person according as to whether it is linked to *natural phenomena*, *moral experiences*, *historical events*, or to the *Bible*. This does not depend on man's will, but on his past, his milieu, etc. To give an example of the importance of these modes of apprehension of religious reality: the knowledge that the idea of God of a youth of 19 is chiefly orientated towards nature, is an important indication for religious instruction. Or if we realize that the acquisition of the Augustinian idea of God presupposes great mental abilities and exemplary conduct, we become more modest in our pastoral exigencies.

4. *Two Problems: Elementary Structure of Religious Phenomena and Maximal Precision of Experimentation.*

Besides the determination of individual differences, we had to solve more difficult problems. a) To ascertain the elementary structure of religious phenomena. Once this structure is known, individual differences are stripped of their occasional characteristics and reveal their intrinsic necessity. b) To carry these experiments to the highest possible degree of exactitude and thus guarantee the durable nature of the results. It may be said that these problems are now solved in their essential, especially owing to my eminent collaborators, among whom are V. GRÖNBAEK (Denmark), A. BOLLEY (Essen, Germany), A. CANESI (Milan, Italy), L. VETÖ (Budapest, Hungary), H. LEITNER (Los Angeles, U. S. A.), I. SEIERSTAD (Norway), PANTSCHKOWSKY (Bulgaria). Various works are not yet finished, like those of K. GINS, K. THOMAS, W. DUMKE (the last is unfortunately considered as having disappeared in the East)<sup>1</sup>.

In any case, the following results have been achieved. a) Already Gergensohn's work exposes the essential structure of religious phenomena. He was not, however, able to make use of certain important researches by the pupils of Külpe; some of these studies only appeared after the latter's death (1915). I have had this

<sup>1</sup> GRÖNBAEK, V., *Om beskrivelsen af religiøse Oplevelser* (the description of religious phenomena), Copenhagen, 1935. — BOLLEY, A., *Gebetsstimmung und Gebet*, Düsseldorf, 1930. — CANESI, A., *Ricerche preliminari sulla psicologia della preghiera in Contributi del laboratorio di psicologia et biologia*, Milan, 1925, p. 245 et seq. — VETÖ, L., *Inwiefern ist der Rechtfertigungsglaube noch lebendig in den evangelischen Gemeinden*, vol. VI of *Archiv f. Relps.* — LEITNER, H., *Psychologie jugendlicher Religiosität innerhalb des deutschen Methodismus*, 1930.

advantage, which has enabled me to develop certain of Girgensohn's conceptions. b) I have tried especially, as I learnt from Külpe's pupils, to ensure a maximum of precision in the experiments with a view to durable results, and to obtain extremely rapid (1,6 or 1,4 second) reactions to questions.<sup>1</sup> The higher the subject's faculty of observation, the better the result; the choice of particularly clever subjects became possible and experiments in this direction have been made (A. Canesi, J. Wunderle, etc.), but they have not contributed anything new. Researches in the different countries and various religious creeds have shown a surprising and very encouraging similarity.

We attribute special value to this aspect of our research. We believe that in this way, in the eyes of the seeker who desires precision, the superficial religious theories of Freud, Adler, Jung, Feuerbach, Strauss, but also the more important ones of Hegel, Fichte, Schelling and Schleiermacher, appear unilateral; they do not take account of the multiple aspects and wealth of contents of religious phenomena.

### 5. *Fundamental Religious Types.*

The exact conclusion at which we arrive with Girgensohn is that *religion results from a specific liaison of the function of the ego and the mind*, that is that the idea of God is indispensable and that an entirely personal attitude of the ego is indissolubly linked to it.

From this result the multiple individual variations. Sometimes the intellectual moment is preponderant, the function of the ego is overshadowed. So with the theologian or the philosopher. We then have religiosity of the *rational type*. Or the self surrender predominates and the rational becomes secondary. We then have the *mystical type*. Or the two essential moments balance. Then we find a religious sentiment of the *central type* (balanced).<sup>2</sup>

There also exist various evolutive types. We find a *magical* religion among children. Later on in life, religion takes on an *aspect of authority and legal constraint*, that is to say that the accomplishment of duties becomes the essential thing. Only much

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<sup>1</sup> The statement by O. Külpe should be recalled, confirmed since by innumerable experimental researches: in three minutes a phenomenon of consciousness is so changed in its essential components that it can no longer be given precisely (W. GRUEHN, *Die Frömmigkeit der Gegenwart*, p. 540).

<sup>2</sup> In my latest book *Die Frömmigkeit der Gegenwart*. I have described these types and the following in detail.

later, under favourable conditions, a *personal* piety evolves. We have distinguished eight steps in this evolution.<sup>1</sup>

These few forms enlighten us as to the forms of piety which are very common among the masses, as I think I have proved: the *semi-conscious* type, the *incoherent* type, the *idealistic* type.

In order to thoroughly understand these last types of piety we must take into account the *degrees of consciousness*, which S. BEHN has pointed out for the first time very clearly;<sup>2</sup> underneath our daily psychological consciousness the semi-conscious and the subconscious play an enormous part, especially among the less educated, women, children and old people. We can understand this if we study the famous *Autogene Training* by J. H. SCHULTZ.<sup>3</sup> Even the degrees of the conscious state are extremely important for the understanding of mystical phenomena.

Among religious types there is the *fictive* type which is widespread. They live and act as though there were a God (H. Vaihinger), as though they were Christians. This type lacks maturity: it has not yet reached a resolute and definite attitude.

K. Girsensohn distinguishes also a *type-Wichern* which has no personal knowledge of grave sin and yet has acquired a profound Christianity;<sup>4</sup> and a *type-Augustine* which has passed through struggles and mistakes of the gravest kind.

We must also note the important differences between the open attitude and the critical: the *open type* has something entirely trustful, childlike, without suspicion. The *critical type* is the contrary: everything is received with a greatly critical spirit, even with refusal. The ideal, but rare, attitude, would be a synthesis of these two dispositions, that is, to exercise each in its proper place.

Such are the fundamental religious types, which, thanks to long international and interconfessional experimental researches, have so far been defined.

There also obviously exist other special types. For instance the *type*, continually mentioned by religious authors, of *half-conscious and half-unconscious hypocrisy*. From the point of view of practical pedagogy, it is important, for it is to be met with in the

<sup>1</sup> These steps are described with some detail in the preceding *article* by the Rev. A. Léonard, O. P.

<sup>2</sup> BEHN, S., *Die Wahrheit im Wandel der Weltanschauung*, 1924.

<sup>3</sup> SCHULTZ, J. H., *Das Autogene Training*, 1950, is in its 9th ed. See also *Geschlecht, Liebe, Ehe*, 5th ed., 1951.

<sup>4</sup> Wichern, as can be seen by his personal diary, never committed any sin or serious fault and in spite of that arrived at a lively consciousness of sin and complete religious maturity. W. GRUEHN, *Die Frömmigkeit der Gegenwart*, p. 430.

sphere of the Church, especially the latter. There is no reason to be worried by it, for it may come from an inner obscurity, a lack of maturity: one thinks oneself able to state something about oneself, and yet it is far from being the truth. It is the attitude of many parishioners when they enter the presbytery parlour. They think that they must conform to the presumed opinion of their parish priest and want to appear more pious than they really are.

### 6. *Religious Psychology of Great Criminals.*

The religious psychology of the great criminals is evidently outside the preceding case. We have a remarkable book on the psychology of the murderer which is too little known. It is by a Swede, Prof. of Law, Andreas BJERRE.<sup>1</sup> The book is strictly empirical, without being based on experiments properly so-called: he relies on observations made during eight years in the Swedish prisons. The manner in which Bjerre studies the depths of souls which are extremely hard to understand approaches genius.

Here is a man condemned to death for theft and murder, Winke, in solitary confinement. "The need for interior support urges him to a kind of religious experience. This need, progressively provoked by anxious, but dumb, appeals to powers in which he himself does not believe, powers of Heaven or Hell, came to the surface at a time when these appeals find, so to speak, a reply from the void: then from this anxiety a terrifying sentiment of protection is projected, which becomes the malefactor's hidden god."

Winke goes through a 'conversion' and is convinced that he will be freed, have riches bestowed upon him by God and will be able to continue his former mode of life with malefactors and prostitutes. When he is taken later on into a common cell and sees that, in the best hypothesis, he will come out with hard labour for life, his religious feeling is finished. It is transformed into hate and very vulgar blasphemies.

Another, Gunnarson, tried to poison his fiancée, then killed her. He slowly finds out that others look upon him as being as repugnant as a vile insect... or a worthless flatterer, as he knew he was. He kept apart therefore, more bitter than ever, and shut himself up in his secret hatred... he passed entire nights without sleep, in order

<sup>1</sup> BJERRE, A., *Zur Psychologie des Mordes. Kriminalpsychologische Studien*, in *Acta et commentationes universitatis Dorpatensis*, Dorpat, 1925, and also Heidelberg, C. Winter. There are still copies to be had at a reduced price from Winterschen Universitätsbuchhandlung, Heidelberg.



to nurse his hatred and think about the evil which he would do if he had the chance. His desire for revenge on his fellowmen for their superiority and happiness became sometimes so strong during these sleepless nights that he burst out into a kind of prayer or request to God, praying Him to give him the necessary strength to do all the evil that he wanted to. From men his hatred extended to all living things, animals, the earth, forests, the sun... And, as often happens with murderers, Gunnarson was only really happy for the first time in his life immediately after he had committed the murder, for then only had his violent and secret desire found expression.

We cannot sufficiently thank the author, a pupil of the famous Franz von Liszt, for having described these abysses to us, for they enter, as Dante knew, into the complete picture of mankind.

### 7. *Differentiation of Secondary Characteristics.*

It would be a mistake to differentiate between the types of religious feeling by the secondary characteristics, *non religious*, such as liking, disgust, attitudes of the will, etc., as Carl SCHNEIDER, a pupil of Girgensohn, has done, by employing experimental material even though very ingenious. This cannot be true religious psychology.

It must be recognized however that even secondary moments have an extraordinary influence on religious behaviour. If a husband shows great submission in his conjugal life, if he is a man without an autonomous interior life, completely dependent on his wife, his religious behaviour will depend on his wife's temperament (according to J. H. Schultz).<sup>1</sup>

We must also mention the variety of *pathological types*, which the München psychiatrist, Kurt SCHNEIDER, has described with such mastery in his short 'Religionspsychopathologie.'<sup>2</sup> Unfortunately, we cannot here enter into the details of this prodigious diversity. Spiritual directors ought to study this little book carefully: it will give them some important instruction.

Finally, there is in existence a remarkable empirical research by one of the most famous Protestant religious psychologists of our day, Villiam GRÖNBÆK (Denmark)<sup>3</sup>: *Die Frömmigkeit des Greisentums* (Religious sentiments of old people).

<sup>1</sup> *Geschlecht, Liebe, Ehe*, 1951, 5th ed.

<sup>2</sup> SCHNEIDER, K., *Religionspsychopathologie*, Tübingen, 1928.

<sup>3</sup> Up till now this book has only appeared in Danish; it will soon be published in German in vol. VII of *Archiv für Religionspsychologie*.

8. *Conclusion.*

We have thus enumerated the most important results of empirical religious psychology, chiefly experimental, with regard to the individual differentiations. The numerous researches undertaken provide vast material which is far from having yet been fully employed under the individual psychological aspect. In consequence, anyone competent in the matter can, with the help of this material only and without any new methods of research, obtain individual results of importance, although personal investigations would be of great use to him.

Various reviewers of my *Frömmigkeit* express the hope that a change will come about, due to the empirical work accomplished. These voices come from different parts : psychologists, theologians, doctors, philosophers and ethnologists. They ask for a theology, a pastorate and pedagogy closer to life. There is, in fact, an urgent need for it.

I would like to end with a religious thought.

"God alone knows the true face of a man," wrote Picard. It is true. But in studying the various individualities in their own characters, it is permitted to us, as A. Bolley said, to glance into God's secret workshop. I would add : the more we penetrate into the variety and particularities of God's thoughts, the more we discover the reflections of the divine nature in the soul. I can add a personal testimony : the more sublime and more powerful God's majesty appears.

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# Psychiatry and Pastoral Psychology

## *The Experience of an 'Institute for Mental Health'*

by Kilian Mc DONNELL, O. S. B.

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In 1953 Dr. Bernard Hall stated that one of the reasons medical students reject psychiatry as a career is that "psychiatry is irreligious." However validly this statement reflected the attitude of American medical students four years ago, the same assertion could not be truthfully made today. This is due to many factors. The papal pronouncements of September 1952 and April 1953 went a long way toward removing the suspicion that psychiatry was near-heresy. More and more books and articles appeared relating psychiatry to religion and the spiritual life. In the last few years both the *Group for the Advancement of Psychiatry* and the *American Psychiatric Association* have instituted committees on psychiatry and religion. One of the most heartening aspects of the trend is the workshops on pastoral care and psychotherapy being held under the auspices of religiously affiliated universities, state hospitals, and psychiatric foundations. The workshops held since 1954 at St. John's University, conducted by Father Alexius PORTZ and the Benedictines of St. John's Abbey, Collegeville, Minnesota, is one of the programs set up under Catholic auspices.

These week-long workshops are sponsored by the Most Reverend Peter W. Bartholome, Bishop of St. Cloud. The total cost for each participant is \$ 30, the other expenses being paid out of a grant

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<sup>1</sup> Born at Great Falls, Montana, on September 16, 1921, entering the Order of St. Benedict in 1945, Father Kilian McDonnell has done some graduate work at Catholic University and Notre Dame University. He published *Nothing but Christ* (a Benedictine approach to lay spirituality), and is finishing another book on lay spirituality (to be published by Sheed and Ward this fall). Numerous articles in *Cross and Crown*, *Sign* magazine, *Catholic World*, *Sponsa Regis* and *Worship*. Father McDonnell teaches religion at St. John's College and is Editor of Scripture section of *Worship*. — Address : St. John's Abbey, Collegeville, Minnesota, U. S. A. (Editor's note).

from the Hamm Foundation, St. Paul, Minnesota. The board of directors which approves the faculty and plans the workshop includes two Catholic psychiatrists, a Jewish and an Episcopalian psychiatrist, a Lutheran psychologist, a teaching Sister trained in psychology, a Catholic chaplain of a state hospital. As envisioned by this board of directors the purposes of the workshop, which is open to priests, ministers and rabbis, are to assist the clergy in recognizing the danger signals of mental illness, to familiarize them with the dynamics of personality development, to increase their effectiveness in dealing with the mentally ill, and to encourage their collaboration with psychiatrists in referring and treating disturbed persons.

The workshop has been fortunate in attracting some of the best minds in American psychiatry to the faculty. Four of the last ten presidents of the American Psychiatric Association have been at St. John's as lecturers. The faculty staff of each workshop consists of six men, two of whom act as lecturers, the other four as seminar leaders. The faculty meets each day to plan the lecture topics of the following day in the light of the clergymen's needs as they are revealed in the seminars and in the question and answer period following the lectures. After the lecture in the morning and afternoon, the group, which is limited to forty participants, breaks up into seminars of ten. The lecture sessions are intended to provide the basic theoretical and factual knowledge, with the practical application left to the seminars. Each of the four seminars is composed of ten clergymen, a recorder and the seminar leader. The evening sessions are more informal, with open panel discussions on topics requested by the clergymen.

The staff is expected to avoid theoretical controversy which would only confuse the members of the clergy who generally have little training in the field of abnormal psychology. Lecturers and seminar leaders present only clinically proven arguments. Though there is still some resistance among the clergy to psychiatry, especially to the Freudian school, it is rare that a clergyman comes to the workshop to slay Freud. No attempt is made to discourage these resistances when they are present. On the contrary it is the policy of the workshop to create an atmosphere in which antagonisms, hostilities, and anxieties can be freely expressed. Sometimes these fears have their basis in a personal emotional problem of the participant, but quite frequently it is the old story of being disturbed by the unknown. It is no surprise for the participants to discover that "priests and psychiatrists live in completely different worlds," as one participant expressed it. But as the week goes on, priests and psychiatrists



find that for all the differences between the disciplines of theology and psychiatry, their worlds are, after all, not so very different. They meet in their common concern for the human person. The free exchange of ideas is facilitated by the coffee breaks between the lectures and the seminars. The psychiatrists make a point of sitting with different clergymen at each meal. And after the afternoon sessions a number of the staff and participants enjoy a cool swim in the abbey lake. In both the formal sessions and in the informal gatherings the faculty and participants have ample opportunity for that free personal contact between individuals which is so necessary for the understanding of personality problems.

If the workshop as a whole undergoes the process of group dynamics which is inherent in a learning situation where attitudes and feelings and not mere information are involved, much more so does each seminar group. The first meetings of the seminar are characterized by a generalized reserve and benevolent skepticism on the part of the participants. At the beginning they seem to emphasize the symptomatology of mental disturbance, not infrequently issuing moral judgments they will later recognize as hasty. The seminar leader lets the group work through this introductory stage of dynamics. Acting as a sub-lecturer and resource person the seminar leader draws on his professional training and clinical experience. He extends, qualifies, particularizes the matter of the preceding lecturer. He leads the group as it educates itself and turns from concern for identification and classification of mental disease to an understanding of personality development in general, and the cause of personality disorders in particular. The topics for these seminar discussions are not pre-arranged. Guided in large part by the stage of development and by the needs of the participants, the seminar leader directs the discussion but keeps the procedure somewhat fluid. Frequently the matter of discussion is the matter of the preceding lecture, or particular problems brought up by the clergymen. During this process of group maturation the participants become emotionally at home with the subject matter, vocalize their anxieties, become individually related to each other and to the seminar leader. Now the period of real growth begins. Secure within the dynamics of the group, the participants and the seminar leader give and take freely. The experience of this growth is of great practical value to the participants, for they find that a similar situational pattern develops in the counseling and interviewing which they do in their own parishes.

From the beginning of each workshop there is a conflict between what the participants feel the psychiatrist should give them —

factual knowledge and initiation into psychiatric techniques — and what the faculty feel they should give the participants. In the minds of the faculty the purpose of the lecture and seminars is more orientation than content. There is a very real hesitancy to give the clergy a superficial knowledge of techniques, diagnostic or therapeutic, lest the workshop make pseudo-psychiatrists of the clergy. Indeed one of the most significant insights a clergyman gains in the workshop is the recognition of his limitations when dealing with serious emotional problems. Some information of a psycho-biological nature must be imparted before he recognizes his own limitations and the scope of psychiatry. Scratching the surface has real value when it is accompanied with the recognition that the surface has been only scratched, and that what has been laid bare are a few as yet unintegrated psychiatric concepts.

At the beginning of the week the conflict as to the purposes of the workshop is manifested by the clergy's desire for specific answers to specific problems. Also it is manifested in the clergy's tendency to reduce problems to case studies. However, the reluctance of the psychiatrists to be precise where there is no precision and their guarded use of case histories — Dr. Zilboorg told the participants “as soon as you cite a case you are in trouble” — is more appreciated by the clergy as the week goes on. In the end they admire the unwillingness of the psychiatrist to give neat solutions which might be elevated from their particular validity to a universal validity. The clergy's earlier concern for techniques of counseling is tempered by the realization that one of the first things a psychiatrist does after he learns techniques is to relegate them to a role of minor importance in his psychiatric approach. Through the experience of the workshop, rather than through any information imparted, the clergymen learn that in psychiatry there are, ultimately, no techniques, only persons. Techniques tend to treat human problems as abstractions, but human problems are always concrete, individual problems which cannot be solved in a general way. Human problems can only be solved in the human, concrete way. For these reasons the psychiatrists stress insight and the corrective, effective relationships between the person counseling and the person counseled as of more importance than techniques.

The growth process which educates the participants to see beyond techniques to persons, and beyond cases to insight, also educates both faculty and clergy to a recognition of the forced dichotomy between conscious and unconscious motivation, of which either psychiatrist or clergymen can be guilty. The lecturers and seminar leaders tend to stress unconscious motivation, while sometimes

overlooking the thought processes on the conscious level. On the other hand, the clergy tend to stress the conscious elements of behaviour, since conscious motivation enters into the definition of sin, and to a lesser degree, of holiness. In their concern for motivation as found on the conscious level the clergy may fail to integrate it with unconscious motivation. Psychiatrist and priest learn from each other the multi-causation of human acts, causation which is found on the conscious and unconscious levels.

As each week drew to a close the participants found that five days had expanded their concept of normality considerably. Many came thinking that the psychiatric limitations of normality were disturbingly constricted. After a week of lectures and discussion they found that the psychiatrists have perhaps a broader concept of normality than they themselves. They leave strengthened by the psychiatrists in the conviction that psychiatry does not give all possible answers in every possible domain, not even the whole answer to psychological immaturity and neurosis. Man needs the sacraments, prayer, grace, for even his human needs. Man needs the divine, not only to attain the divine, but even to attain the human. The participants realized that the maturity which is the goal of psychiatric endeavour does not suppress all conflicts, tensions, and conscious anxieties. Quite the contrary, maturity enables a person to recognize the conflicts which are an inevitable part of human existence, to understand them, and to face them. Maturity is defined, in part, as the capacity for suffering. No degree of sanctity will destroy the inevitability of anxiety. Indeed it is impossible to lead a true moral, spiritual, and supernatural life without at times experiencing anxiety or even agony.

The workshop had taught the participants to avoid two extremes : the extremes of excessive temerity and of excessive timidity. The insight which they have received in the workshops will give them greater skill and confidence in handling minor anxiety and neurotic cases, and it will enable them to recognize which cases are beyond the scope of their competence. In dealing with these less serious emotional problems of their parishioners the participants will be wary of superficial and facile explanations of mental illness, whether such explanations are moral or psychiatric. They recognized then, as they may not have recognized before, the deceptiveness of such explanations.

Though the psychiatrists did not emphasize the importance of techniques in their lectures, or in the seminar discussions, yet the participants were exposed to techniques, both with regard to their demonstration in the workings of the seminar, and with regard to

an explanation of techniques in the lectures. But if any one technique must be singled out as having special significance for the participants, it is the technique of listening. They heard and saw demonstrated the necessity of talking little and listening much. They were assured that the counselee would not only expose his problem but, if permitted, would also answer it. But there is little use in listening if there is no love. A person must be loved and listened to. The one is hardly of any use without the other.

The psychiatric insight gave strong support to the tenets of traditional moral theology, but it also made the participants aware of a danger which moral theologians have always admitted as being proper to their science, namely, that of juridic and moralistic attitudes towards human behaviour overlooking the subjective conditions of the individual conscience and the historic act. The priests were made aware of the necessity of constructing a morality for real living persons, without however, falling into the excesses of situation ethics. In the last analysis this is the realization that human acts are always historic acts and must be judged, not only according to the norms of objective morality, but also within the context of their historicity.

The clergymen not only learned from psychiatry but made certain demands upon it. There was, first of all, the demand that psychiatry recognize the objectivity of religious values. The participants would be impatient of a psychiatric procedure which looked upon religion merely as an effective therapeutic technique. They were, however, quite willing to believe that religious doctrine and good religious practice have real therapeutic value. Looking upon non-directive therapy with much the same skepticism that many psychiatrists have, the participants let it be known that they demanded of a psychiatrist a commitment to some set of moral values. They firmly believed that an amoral psychiatrist was only a little less unacceptable than an immoral psychiatrist.

With regard to Freud and the psychoanalytic method, the participants learned to distinguish between the factual material and methodology of psychoanalysis and the materialistic philosophy which might accompany Freudian psychology. That a Christian psychiatrist can use Freudian techniques without subscribing to the philosophy to which Freud was committed was generally admitted.

In answer to a questionnaire sent out six months after the close of the workshop, a number of the participants specified some areas of their work which were affected by the workshop experience. One priest noted a change in his preaching. "I notice how conscious I am about not only the content of my sermons but of my sincerity



and the way I say things. ” The workshop stimulated a number of the participants to do somewhat extensive reading in the field of psychiatry and pastoral psychology. When they are confronted with serious emotional problems, the participants find that they advise their parishioners to seek medical and psychiatric aid much earlier than formerly. Because of the workshop they also enter with greater confidence into a collaborative relationship with psychiatrists and psychologists. The mechanics of referral, both psychiatric and legal, is more familiar to them. Some of the priest participants note that their insight has made them better confessors, more patient, and more understanding. A diocesan director of Catholic Charities noted that he found a better understanding of the problems of adoptive applicants and unmarried mothers among those priests who attended the workshops. The men in this type of work, social work, found that the sessions on the techniques of interviewing, including such things as structure, length, were most helpful.

Out of 200 participants contacted by questionnaire, 134 said they would definitely attempt to attend an advance workshop were it offered. Present plans are to continue offering only a series of workshops for those clergymen who have, up to now, been unable to attend. It is hoped that in the future some arrangement can be made for an advance workshop.

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# Religious Projective Pictures

## *A Technique of Assessment of Religious Psychism*

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In its present stage of development as a positive science, religious psychology suffers from a serious hiatus: it lacks *instruments*, objectively standardized and validated, which can be used as a basis for research and comparison between individuals and groups. In addition to a few 'attitude scales,' already old (Thurstone, Chave<sup>2</sup>), and strictly experimental techniques (Gruehn and his collaborators<sup>3</sup>), there are obviously innumerable investigations. But the latter are usually carried out by means of questionnaires enjoining introspection, with no guarantee of constancy or validity. Their value is only descriptive, by no means negligible for educators, and the conclusions often remain restricted to the environment of those replying. There are, of course, tests of educational, catechistical or doctrinal learning. But to our knowledge, the application of projective methods currently used for the study of the affective structures of the personality has scarcely been tried in religious psychology so far: drawings, stories left unfinished, construction starting with multiple and ambiguous objects, projective images.<sup>4</sup>

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<sup>1</sup> The research forming the empirical basis of this article was carried out by Miss Coupez in order to obtain her final Diploma of Assistant Psychologist under the direction of Fr. Godin.

<sup>2</sup> THURSTONE, L. L. and CHAVE, E. J., *The Measurement of Attitude* (Univ. of Chicago Press, 1948<sup>4</sup>). CHAVE, E. J., *Measure Religion* (Univ. of Chicago Bookstore, 1939).

<sup>3</sup> See in this number the article by W. D. GRUEHN and also the series of *Archiv für Religionspsychologie* (Leipzig, Pfeiffer Vg., Band I to V) which ceased in 1930.

<sup>4</sup> Note, however, the interesting experiment by Rev. GERKIN, C. B. and Rev. COX, D. G., "The Religious Story Test" in *Journal of Pastoral Care*, VII, 1953, 2 and IX, 1955, 1. Unfortunately the six images used seem rather poor and the work of establishing norms (standardizing) was never followed up.



PICTURE I



PICTURE II

RELIGIOUS PROJECTIVE PICTURES: *First Two of Non-Religious Series*



PICTURE VII

*Last Picture of Non-Religious Series.*



PICTURE VIII



PICTURE X

RELIGIOUS PROJECTIVE PICTURES:  
*Example of Pictures Containing Religious Elements.*



We used the projective image method (made famous by the Rorschach and Murray tests) with a view to exploring certain aspects of the religious *psychism* considered as a remote disposition (a 'dispositive matter,' a Thomist philosopher would say) towards explicitly religious commitments.

## CHOICE OF PICTURES

We collected and selected two series of pictures, some secular, others religious; these were reproduced in black and white, size 7.1/4" × 10.1/2".

We chose especially typical *situations* and *relationships* in human existence and Christian life: relationships inside and outside the family — relationships of friendship and love — solitude — abandonment — anguish — prayer — priesthood — conflict — sickness — death. There is no sacred field as such, but it must be possible to find pictures, even secular, which anticipate or evoke a way for the human being towards a mysteriously transcendent dimension.

The first choice being inevitably *a priori*, we were particularly demanding about the dynamic, affective and artistic quality of the pictures, while being careful to maintain the ambiguous and ambivalent element inherent to the method.

In addition, the pictures which were the object of this preliminary report were intended for young girls and offered them people capable of calling upon projective identifications.

### *Secular Series.*

The first series, comprising seven pictures (I to VII) brings into play situations and relationships which in themselves are non-religious:

I. *Situation of solitude in nature*: a wood, a sunlit clearing seen through an oval intersection of tree trunks. In the centre, leaning against a tree, a young girl. *Picture A \** (see illustration).

II. *Relationship between two people* (standing in close-up): to the left, a young girl, in profile, in the light, raises her eyes to a middle-aged man, in outdoor clothes, whose features, seen full-face, are slightly in the shade. *Picture B \** (see illustration).

III. *Relationship between three people* (family group): a man and woman,

poorly dressed, concentrate their attention on a little girl with long pigtails. The woman, who is sitting down, holds the child's face between her hands, whilst the man, leaning towards them, holds them both by the shoulders.

IV. *Relationship between three people*: (the father, a basket-maker, and two children, probably brother and sister — the latter sewing the boy's sleeve) *with something or someone* strongly attracting their attention, on the side of the viewer, outside the visual field.

V. *Situation of abandonment*: at the foot of a dark, crumbling wall, which covers three quarters of the picture, a human silhouette is curled up on a bench.

VI. *Relationship between two female characters* (sitting in a richly furnished room, with a religious picture): in the presence of an old lady who is looking at her attentively, a young girl, seen in profile, is holding a large book.

VII. *Close-up of a woman's face* (strongly lit on black background): a mass of hair thrown back, neck, hands with fingers touching, lightly crossed, a face with a particularly ambiguous look: sorrow? fear? anxiety? prayer? *Picture C \** (see illustration).

This first series of pictures permits the assessment of the number of religious associations spontaneously evoked in an imaginative effort produced about each one.

### *Religious Series.*

The second series, composed of five pictures (VIII to XII) brings into play situations and relationships presenting a context, bearing, objects or people which are materially religious.

VIII. *Situation of prayer*: two young girls are kneeling on a bench in an oratory. Both hold a rosary entwined round their fingers, but their eyes have rather contrasting expressions. *Picture D \** (see illustration).

IX. *Situation of sickness*: a young woman, in bed, long hair on the pillow, with a nun at the bedside.

X. *Relationship: a young man grasps a young girl's arm* (seen from behind) on the top of a hill where a cross is seen against a stormy sky. *Picture E \** (see illustration).

XI. *Relationship with the priest* (I) in connection with death: in a poorly-

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\* We extend our thanks to DOCIP (pictures A and E), CINEVOG (picture B), Professor DE GREEFF (picture C) and Rev. Fr. LELOTTE (picture D, Jos. Jeiter, Hadamar-Nassau, Germany) who procured these pictures for us and have graciously allowed us to reproduce them.

furnished room, a little girl is looking at someone stretched on the bed, eyes closed, while a young priest can be seen, standing, through the open door of the room.

XII. *Relationship with the priest* (II) in connection with life : a young woman, seen in profile, looks at a priest in a room soberly furnished, with a crucifix occupying the centre of the wall.

This second series enables the nature and orientation of associations regarding the five religious situations or relationships suggested by the pictures to be discovered. They require rather qualitative treatment. Of course, distinction must be made between the simple evocation of a materially or externally religious element, shown in the picture, and the imaginative construction which draws a formally religious story from it.

#### *Presentation Technique.*

*Instruction* : " Here is a series of pictures which you are to examine one by one, at length and taking your time. You are asked to make an effort of imagination concerning each one. In each case, I would like you to tell me one or more stories about what has happened, what has preceded the scene represented, what will be the result or continuation. Let your imagination go and as far as possible tell me everything which comes into your mind. Obviously, there is no such thing as a wrong reply... "

*Presentation of the pictures* : the pile of pictures is placed face downwards and the examiner himself gives them one by one to the subject and takes them back as and when the story is finished. The subject can look at the pictures leaning, slightly raised, on the table, or take hold of them. It is a good idea to note the approximate time elapsing before the beginning of each story.

*Noting of stories* : generally speaking, when following Murray's method (Thematic Aperception Test), the subject must be allowed to tell his story freely, during which time the examiner takes notes. It may happen that subjects have difficulty in beginning or continuing a story. Although lack of effort or confidence must not be encouraged by intervening too quickly, exaggeratedly prolonged silences may be harmful. With this in mind, here is a series of type-questions, very neutral, which will help them to start or continue their story :

- What is happening in this picture ? — What would you think ?
- In your opinion, what are they doing there ? — What are they thinking about ?

- What do you make of them ? — What happened before ?  
 — What will happen afterwards ? — How will all this end ?

*Specific questions* : we have also prepared a series of secondary questions which will enable us to clarify the stories and structure the replies given, *when the spontaneous stories are finished*. These questions vary from one picture to another. They should only be put if there is qualitative insufficiency in the story, that is to say, if there is insufficiency in connection with such and such a stimulus which we consider essential, or still again as far as the outcome of the story is concerned.<sup>1</sup>

Here are the questions for each picture :

- I. Why is she there ? Does nature give her something ?
- II. In your opinion, exactly what is happening between these two people ?
- III. What is worrying these people ? In fact, what will happen ?
- IV. What feeling do these people show ? For what reason ? And afterwards ?
- V. Is there any solution to this state ?
- VI. What is the attitude of these two people towards each other ? What is she reading ?
- VII. What attitude or feeling is dominant in this woman ?
- VIII. Do you see any difference in the attitude of these two girls ? Do you think their prayers will be granted ?
- IX. Why is the nun there ? What does the girl feel about her ?
- X. Why are they there ? What are they talking about ?
- XI. What justifies the presence of the priest ?
- XII. Why are these two people meeting there ?

*Final questions* : after presenting these twelve pictures, the subjects were also asked the following questions :

— What do you think of these pictures ? (Generally they reply : beautiful, expressive, human).

— Is there one which strikes you particularly ? In what way ? (31 % of the subjects mentioned V (abandonment) — 24 % mentioned I and 24 % mentioned X — 10 % mentioned VII. It will be seen that they are pictures evoking the most characteristic situations of the emotive life of young girls : V, I and X (the two latter are reproduced here : A and E).

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1. Here is what Prof. A. OMBREDANE writes about this : « The examiner must continue his questions until the subject has manifestly given an outcome to his story... Factors of omission are too equivocal... A T. A. T. story is, after all, a judgment made by the subject on a behaviour configuration in which he projects himself... The outcome contains the key to the subject's own judgment. That alone tells whether the narrator approves or rejects the behaviour he has just imagined. No doubt this behaviour is drawn from his own psychological depth, but the result gives the mark of his guilt or cynicism, his prudence or carelessness, his level of aspiration, (etc.) ». (*L'exploration de la mentalité des Noirs Congolais au moyen d'une épreuve projective* », Brussels, Inst. Royal Colonial, 1954, p. 46).



— Have any of the pictures reminded you of a film ? Which film ? Do you remember what it was about in the film ? (Only 4 % of the subjects identified the film for pictures I, II, X and XII — and 8 % for picture IV. All had invented a different story of the film at the time of their reply and very rare were those capable of remembering the exact meaning of the scene represented in the film. We believe that within a few months — two years at the latest — all memory interference resulting from films will have practically disappeared).

*Warning*: presentation of the pictures to the subjects by a priest or nun should be avoided. It is obvious (and it has been scientifically established in other circumstances) that the influence exercised by the social role of the examiner has an influence on the evocations of those replying. All the results given here were obtained with pictures presented to young girls by a slightly older girl.

### SOME RESULTS

At this stage of the work there is no question of testing people through the pictures, but rather of “ testing the pictures. ” In particular, it is the question of the discrimination value of the pictures of the first series — namely, their capacity to determine a threshold or a differential religious rate. The establishment of primary norms, all provisional, requires a *population as homogeneous as possible*.

The twelve pictures were presented to 50 young girls, individually. Their average and median age was 18 years, with 83 % of the cases between 16 and 20 years (range : 15 and 21 years). All were Catholic and most of them have practising Catholic parents. Except in two cases, both parents were alive.<sup>1</sup> All those replying were students : 22 were in a boarding school (three upper classes in Humaniora — secretariat — puericulture) and 28 were day scholars taking various courses of similar level (languages, decorative arts, social welfare, etc.). All the schools were Catholic. The families were of the same social standing : medium middle class.

First of all, here (in percentage of those questioned) is the frequency of religious themes evoked (either spontaneously or in reply to specific questions) as well as the principal categories thereof.

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<sup>1</sup> Father or mother deceased in 7 cases.

*Non-religious Series.*

PICTURE	SUBJECTS reacting by religious association(s)	RELIGIOUS ASSOCIATIONS (principal categories)
I. Solitude in forest ( <i>Illustration A</i> )	4 %	2 % : prayer (for a sick friend) 2 % : refuge in nature and confidence in God
II. Relationship with older man ( <i>Illustration B</i> )	6 %	4 % : informing father of religious vocation  2 % : trying to raise a man to God
III. Intra-family relationship	12 %	8 % : announcement of religious vocation 2 % : parental blessing before First Communion 2 % : scruples before Solemn Communion
IV. Relationship of family group with some external factor <sup>1</sup>	4 %	2 % : announcement of religious vocation 2 % : threat to Christian family environment
V. Abandonment, distress	6 %	2 % : waiting for the priest's help in the sacristy 2 % : tears and prayers after leading a disorderly life 2 % : deception and refuge in a church
VI. Relationship with elderly woman	0	
VII. Ambiguous face ( <i>Illustration C</i> )	56 %	28 % : prayer (12 % for family 6 % for her child 4 % for husband 2 % for herself and family) 24 % : pessimistic situation and prayer 4 % : optimistic situation and prayer

<sup>1</sup> Picture IV : it should be noted that the mother (not shown on picture) is mentioned in 20 % of the cases and almost always (16 %) in an unfavourable light or in conflict with the family group (father, son, daughter).

*Picture VII (C).*

Here are a few additional details about picture VII (*illustration C*): the person is seen as a *woman* in 66 % of the cases (mother : 32 % — woman : 28 % — wife : 6 %) — as a *young girl* in 10 % of the cases — as an *actress* (theatre, dancer, cabaret) in 24 % of the cases. In 42 % of the cases the situation is *pessimistic or passive* (unbalance, suffering, anxiety, misery ; idea of suicide 4 %), in 18 % of the cases *optimistic or active*, in 12 % of the cases *various* (hallucination, unspecified type of acting, simple character qualifications).

*Prayer is mentioned in connection with pessimistic or passive situations in one case out of two (namely 24 %), with optimistic or active situations in one case out of four (namely 4 %).*

*Religious Series.*

It should be noted that the simple mention of a religious material element, situation or person on the picture is not taken into account. We are dealing solely with stories possessing formally religious construction or interpretation. Evocation of a moral conflict, for example, is only considered if there is an explicit connection with religion. We therefore call *formally religious association* that where, before the examiner put any question, the spontaneous evocation went distinctly further than the religious indication materially present on the picture.

It can thus happen that a subject reduces a materially religious image to a secular content (for example : consultation with the priest on a problem requiring psychological or social help).

PICTURE	SUBJECTS evoking a formally religious theme	FORMALLY RELIGIOUS ASSOCIATIONS (principal categories)
VIII. Two young girls at prayer ( <i>Illustration D</i> )	72 %	28 % : ask for a cure 12 % : ask for moral help 10 % : invoke God for Hungary 4 % : invoke God for parents 4 % : invoke God for peace 4 % : invoke God for one of the girls 2 % : invoke God for mutual friend 8 % : need to unite oneself to God
<i>N.B.</i> : 48 % differentiate between attitudes 52 % make no difference.		

PICTURE	SUBJECTS evoking a formally religious theme	FORMALLY RELIGIOUS ASSOCIATIONS (principal categories)
IX. Person in bed and the nun	58 %	48 % : role of the nun is one of material or moral help 10 % : there is misunderstanding or conflict with the nun
<i>N. B.</i> : dying person (32 %) sick person (38 %) injured person (8 %) attempted suicide (6 %) confinement of unmarried mother (4 %) various (delinquency, diso- bedience...) (12 %).		
X. Young girl and young man be- fore the cross ( <i>Illustration E</i> )	48 %	24 % : obstacles or conflict of religious nature regarding marriage ( <i>N. B.</i> total of obstacles to marriage : 32 %)
<i>N. B.</i> : 52 % of secular themes (20 % materially men- tionning the cross). 48 % of formally reli- gious themes (16 % not mentionning the cross). Suicide theme : 2 %.		16 % : young man wishes to convert girl who has lost faith 8 % : young girl wishes to convert young man who is not a Catholic 14 % : discussion about religion or the cross 10 % : various religious themes (vo- cation, pilgrimage, invi- tation to pray)
XI. Relationship with priest (in pre- sence of death)	46 %	20 % : the priest will help or adopt the little girl 14 % : the priest is the son of the dying person 12 % : various themes about the life led by the dying person.
<i>N. B.</i> : the dying person is a woman ; 78 % (Mother : 64 %) man ; 22 % (Father : 14 %). A hand (on the extreme right of the picture) draws attention to the presence of another person : 6 %.		



PICTURE	SUBJECTS evoking a formally religious theme	FORMALLY RELIGIOUS ASSOCIATIONS (principal categories)
XII. Relationship with priest (in life)	34 %	22 % : the priest helps, advises or enlightens 12 % : the priest is in conflict with the woman or fails to persuade her
<i>N. B.</i> : in 64 % of the cases the woman has gone to the priest for		
— advice (40 %)		
(N. B. husband's suicide : 2 %)		
— confession (6 %)		
— discussion, objections, re- proaches (18 %).		
In 20 % of the cases the priest has gone to the woman for		
— enquiries, reproaches (14 %)		
— help or encouragement (6 %).		

## CRITICISM AND FURTHER DEVELOPMENT

### *Comments on Results Obtained.*

1. The percentage scale of subjects reacting to the *first series of pictures* by religious associations is fairly satisfactory. A detailed examination shows that, in this series, different subjects react by religious evocations to different pictures, so that the first seven pictures are rather discriminative for a homogeneous Catholic environment. However, the threshold of discrimination remains rather low (4%, 6%, 12%, 4%, 6%, 0) except for picture VII (56% of the subjects give religious associations). It would therefore be profitable to find two or three replacement pictures giving better rates (20%, 30% or 40%), and offering a better graduated series.

2. In the *second series* (religious pictures) where the proportion of subjects giving formally religious associations ranges from 72 % to 34%, discrimination is really good. Nevertheless, two things are necessary : establish a clearer criterion to distinguish formally religious associations from those which are only an ' objective ' finding of an element present in the picture — eventually find one

or two pictures offering more possibilities of purely secular associations *in spite of* the material presence of religious elements.<sup>1</sup> Only picture XII (34%) gives satisfaction in this respect, as it allows 66% of our subjects to interpret the relationship of the priest and young girl on a simply human or social plane.

3. Picture VII (illustration C) could be treated as one of the second series, by isolating the formally religious associations from the simple mention 'prayer' evoked by the hands joined together. Its rate (formally religious associations) would then decrease by 10% and would be in the region of 46% for our trial population.

4. It may be asked whether, for our subjects, there is a certain relationship between the high rate of religious associations to the secular pictures and a high rate of formally religious associations to the religious pictures. This is, in fact, the case. If we leave aside picture VII (for the reasons just given) there is a clearly positive relationship between a high rate of religious and formally religious associations in the two series. This correlation will be specified later. But we think that we must already bear in mind a working hypothesis for examining individual cases: a *contrast* between the rate of associations supplied by a subject to the two series (for example: numerous religious associations in the secular series and relatively few in the religious series) would reveal a present *conflict* affecting the religious (inner or social) attitudes of the subject.<sup>2</sup>

#### *Further Development.*

Future stages of development of research are outlined for us by current techniques in scientific psychology and by projective techniques especially: confirmation and extent of norms — application to environments which are heterogeneous from the socio-religious or cultural point of view — constancy — validation, direct (by enquiry) or indirect (by correlation with other tests) — eventual application to groups (by projecting the pictures and standardizing the questions).

<sup>1</sup> This second improvement is, however, less urgent, for in a population less impregnated with Christian culture, the percentage of subjects reacting in a religious sense would no doubt be much lower.

<sup>2</sup> To be compared with recent work on T. A. T. by Richard H. DANA, who reveals a "high intercard consistency" in normal subjects and "low intercard consistency" in pathologically disturbed subjects, in connection with directives received and way of approaching the various pictures (cf. *Psychological Reports*, 1955, 1, pp. 92-102, Louisville, Southern Universities Press).

In individual application (in addition to validation test by comparison with clinical data), the following points appear to us worthy of attention and investigation : effect of being deprived of parents from early childhood (orphans) on religious associations to certain pictures, particularly I, II, IV and VI — salient specific reactions in relation to neurotic or characterial disturbances (for example, high rate of associations denoting gratuitous aggressiveness towards woman, in particular pictures IV, IX, X, XI and XII) — significance of incoherence between the rate of religious evocations in the secular series and the religious series.

Lastly, the principles of a qualitative examination of religious associations to the second series should be studied and fixed with care : egocentric or altruistic prayer — aggressiveness towards religious persons — superstitious or magic attitudes (which the subject projects or against which he defends himself) a. s. o.

## METHODOLOGICAL QUESTIONS

### *Psychic Level Studied.*

In developing an instrument of evaluation of this kind, it is advisable to specify which aspects of religious psychology are being studied.

1. In positive psychology it is obviously necessary to leave out all question of Transcendence. The nature of transphenomenal reality eludes research in psychology, in so far as a science of observation.

2. It is equally impossible to assess the formally religious relationship actively established between subjects and reality considered as transcendent. The stand (eventually free) taken by each subject as a total personality, is not the object of quantifiable investigations.

3. The particular field of positive research includes all the aspects of religious psychism accessible to observation and capable of inductive generalization (behaviour, vocabulary, knowledge, belief, habits, attitudes, emotions, motivations, etc.). As all these are human phenomena ; the basis on which the term ' religious ' will be applied must be determined. Such determination only seems possible by reference either to instituted religions (for example : a reaction of terror in face of a natural phenomenon or magical behaviour will not be considered as religious in a Christian — but should be so in any primitive culture) or to a phenomenology of religion.

4. The images of religious projection are considered here as a method for obtaining spontaneous associations, starting with ambiguous scenes, either religious or otherwise. These artificially induced verbal reactions, which can be encouraged by process of identification and projection with certain persons represented, manifest *attitudes* whose stability, causality and significance can be studied.

5. We drew up two series of pictures, endeavouring to create a measuring instrument which will enable us to assess :

— a religious *threshold*, by presenting a discriminating series of secular pictures (giving rise more and more easily to religious associations, according to the standards proper to a given population).

— a religious *rate*, *global* (for each subject, total of religious associations with religious and non-religious pictures) and *proportional* (comparison between religious association to secular pictures and to those including materially religious elements).

— a religious *level* (qualitative appreciation of associations, particularly in the series of materially religious pictures) by comparison with attitudes of a religious maturity whose criteria depend partially on the cultural (religious) environment of the subjects undergoing the test of projective images.

The object of this preliminary report is the establishment of primary indispensable norms to attain the first and second of these aims. The other results will be published later.

Let us also specify what we mean here by 'religious attitude.'

### *The Notion of 'Attitude.'*

The religious *attitude*, which can be appreciated by projective images, must be understood in the sense which this word has acquired in scientific psychology.

Philosophy and current usage give this term an active, even moral, sense : "Position adopted by an intellect concerning a problem, a doctrine" (*Vocabulaire de la Philosophie*, Lalande, Pr. Univ. de France, Paris).

In psychology, the term first meant a *disposition to react* in a certain way, envisaged independently of its content. Example : doubt, conviction, surprise, astonishment are attitudes.

Progressively, the word was freed from all connection with taking a moral stand (including an active will) and was established on the particular psychic level of an acquired *predisposition* (relatively stable) to perceive, feel, think and perform in a certain manner with regard to certain stimulus.<sup>1</sup>

<sup>1</sup> This definition is taken from Th. M. NEWCOMB's *Social Psychology* (New York, Dryden Press, 1954, p. 119). See also an interesting historical note by J. A. CARDNO, "Attitude : An Historical Note" in *Psychological Reports*, 1955, 1, pp. 346-352 (Louisville, Southern Universities Press).



In religious psychology, it is useful to emphasize the difference *between attitude, motivation and feeling*.

An attitude is not necessarily a state of tendencies realized in action, as would be a motivation or voluntary act of conduct.

A mother reading her newspaper is not, at that moment, *motivated* to protect her child. But she may have a protective *attitude* which will render her motivation aroused by the least cry of her child. Motivations come and go, but attitude persists.

Thus, we believe, a religious attitude, in the psychical sense of the term, can exist without a motivation being effectively present to act religiously in any special way. But it is nevertheless true that it is motivation which governs our observable commitments.

It is understandable that religious motivations have been more constantly studied (by questionnaires, for example) : they seem to be more immediately related to pedagogical and pastoral methods. Research in attitudes implies a more unbiassed state of mind. In the long run, it may prove to be the most promising field in religious psychology, if it is true that a religious *attitude* can remain active under the *motivations* of atheism, and *vice versa*.

With regard to *feelings*, they do not influence the manner of perceiving as in the case of attitudes (but develop from perception), they are not so directly 'motors' and are more specified by their objects : they are more conscious and effective than attitudes.<sup>1</sup>

#### *Attitudes and Projective Pictures.*

Evaluation of attitudes can be carried out in different directions : *saliency* (readiness to respond in a certain way with a minimum of outer stimulation) — *extent* (relative generality of field of influence) — *intensity* — *constancy* (permanence in the historical development of the subjects). The use of ambiguous pictures, some secular in themselves, others including objects or situations taken from the religious field, seem to us to reveal the *saliency* in particular and, in part, the *extent* of religious attitudes. Perhaps *intensity* is also indirectly touched. In this article, devoted to the establishment of primary 'norms,' we have limited ourselves to the

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<sup>1</sup> G. W. ALLPORT, in *Handbook of Social Psychology* (Addison-Wesley, Cambridge, Mass., 1954) gives a remarkable synthesis of the distinction between the four ideas of instinct, habit, attitude and feeling (pp. 40-45).

aspect of *salience* of religious attitudes. We have not yet discussed the 'projective' character of associations or imaginations supplied by the subjects, reserving this problem for the moment of validations and objective controls by a clinical method.

*Conclusion.*

This article constitutes a preliminary report on an attempt to apply a technique of projective associations to religious psychology. It gives samples of the material used, a methodological discussion of certain difficulties encountered and some distinctly provisional results. These details are given to our readers so as to enable them to follow, and eventually collaborate in, the progressive elaboration of a means of research.<sup>2</sup>

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<sup>2</sup> Those psychologically qualified may obtain the series of twelve pictures, 7.1/4" × 10.1/2", from LUMEN VITAE at cost price (600 Belgian francs- \$ 12.00) as well as mimeographed sheets (in desired quantity) which will facilitate note-taking and analytical scrutiny. — Address : 184 rue Washington, Brussels, BELGIUM.

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# The Picture of the 'Catholic' Which Emerges from Attitude Tests

by Edward H. NOWLAN, S. J.,

*Professor of Psychology and Education, Boston College Graduate School, U. S. A.*<sup>1</sup>

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*About stereotyping.*

Anyone who proposes to talk of the picture of 'the Catholic' is wide open to the charge of stereotyping. He is projecting a highly standardized perception of all the members of a class of people known as Catholics. No one deplores stereotyping more than do we social psychologists, yet we are on the verge of being "hoist with our own petard" every time we sample a population by questionnaire. The hasty reader quickly paints in his mind an indelible picture of the group of people we have sampled and applies it incontinently to every member of that group. This is stereotyping and I would be guilty of it did I not protest at the outset that *there exists no standard Catholic attitude toward all the aspects of social living*. Some Catholics are quite conservative in their attitudes, some are rather liberal; some are pro-labor, others pro-management; some idealistic, some almost cynical in their realism; some are Democrats, some Republicans.

*Many understandable uniformities among Catholics.*

But amidst the welter of diverging attitudes certain uniformities begin clearly to emerge. This is true because inevitably attitude

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<sup>1</sup> Father Edward NOWLAN, S. J., born in 1911, A. B. and A. M. at Boston College (1935), then Ph. L. and S. T. L. at Weston College (1942), is Doctor in Sacred Theology since 1945 (Weston College) and Doctor in Philosophy since 1948 (Harvard University). His doctoral Dissertation on "Double Vasectomy and Marital Impotence" was published in *Theological Studies*, VI, No. 3, Sept. 1945. At present he is Professor of Psychology and Education in the Boston College Graduate School of Arts and Sciences, member of the American Psychological Association and of the National Council for Social Work Education. This paper on "The Catholic from Attitude Tests" has been read at the Ninth Annual Convention of the American Catholic Psychological Association (San Francisco). — Address: Boston College, Chesnut Hill 67, Mass., U.S.A. (Editor's note).

tests impinge upon important Catholic teachings in the area of Faith and Morals. Non-Catholics are astonished at our conformity; Catholics are amazed that it is not one hundred percent. Take the matters of mercy killing, birth control, divorce, sterilization, and abortion. Church teaching is clear on these points and Catholics in general react accordingly. If these issues are used as an index of conservatism or liberalism, Catholics are dubbed conservatives in advance. Many non-Catholic thinkers see a real difficulty here, as for example, Talcott PARSONS, Chairman of the Department of Social Relations, Harvard University, who writes:

“ through the claim to control all matters of faith and morals the Church as an organization has a certain tendency to encroach on the freedom of the individual as that is conceived in relation to our basic doctrine of the separation of Church and State. ”<sup>1</sup>

This attitude seems to be based on an impression that much of the Catholic's thinking is done for him by Church authorities. In matters of Faith and morals, where the Church has clearly spoken, they are pretty much right. That this encroaches on the ‘freedom of the individual’ is hard for the Catholic to see since *he supposes one of his most basic freedoms to be that of choosing his own moral and religious guide.*

*Catholics diverge on less clear issues.*

Less clear agreement among Catholics is found on issues which are more or less tangential to Faith and morals such as keeping company with non-Catholics, the possible evils of totally uncontrolled reproduction, censorship of movies, mixed marriages, and borderline moral problems like ‘petting’ when vaguely defined. It is these vague definitions that particularly plague the Catholic. Often the pollster or attitude tester is deliberately somewhat vague because he wants to bring out general tendencies. *Catholics draw more precise distinctions between what is sinful and what is not than do the generality of non-Catholics and, to get at their real attitudes, moral issues have to be spelled out clearly.* Otherwise it is hard to understand why 33% of 965 Jesuit High School students in New England signify approval of ‘necking’ and ‘petting.’<sup>2</sup> Unless these students

<sup>1</sup> PARSONS, TALCOTT, *Religious perspectives of College teaching in sociology and social psychology*, New Haven, 1954, p. 37.

<sup>2</sup> FICHTER, J. and FACEY, P., S. J., “Social attitudes of Catholic high school students,” *Amer. Cath. Sociol. Rev.*, XV, 2, June 1953, p. 102.



have understood these terms in a very innocent sense, this signifies a wholesale revolt from the principles of morality they have been taught, and there is nothing in their other answers to show that they intend such a revolt.

Similar misunderstandings arise from statements about overpopulation. Thus in C. E. HUNTER's 'A Test of Social Attitudes' the subject is asked to agree or disagree with the statement: "Uncontrolled reproduction leads to overpopulation, social unrest and war."<sup>1</sup> Most Catholics will see a plug for artificial contraception in this statement and disagree with it, but it could be accepted without moral implications. It is an instance of an item tangential to Faith and morals, and, in this particular test, will swell the Catholic's score for conservatism.

*Phrasing of question may prejudice results.*

In the questionnaire employed by ALLPORT and KRAMER to get at the roots of prejudice, the statement is proposed, "I can imagine myself marrying a Jewish person."<sup>2</sup> To this proposition the subject is asked to agree, slightly agree, slightly disagree, or disagree. The person who disagrees entirely gets a high score for prejudice. Many Catholics would interpret this statement as proposing a marriage of mixed religion and, mindful of the Church's advices against such marriages, would disagree. But it could be understood to refer to a Jewish convert, in which case most Catholics could well imagine themselves as possible partners to such a marriage. Unfortunately I do not think that many of Allport and Kramer's Catholic students thought of this interpretation. At any rate they scored higher than other Faiths for prejudice.

Catholic students score pretty high for conservatism<sup>3</sup> but it may be an artifact, depending on the definition of conservatism and the items employed. They rate as conservative on sex morals, divorce, and birth control but they would rank as quite liberal if questioned on the morality of drinking, gambling, card playing, dancing, and commercialized Sunday sports. I do not recall seeing these latter items included as evidence of a liberal approach to the subject of morality.

<sup>1</sup> HUNTER, E. C., *A test of social attitudes*, Psychol. Corp., New York, 1939.

<sup>2</sup> ALLPORT, G. W. and KRAMER, B., "Some roots of prejudice," *Journ. Psych.*, 1946, 22, p. 12.

<sup>3</sup> MIHANOVICH, C. and JANSON, E., "Social attitudes of Catholic high school seniors," *Amer. Cath. Sociol. Rev.*, VIII, Oct. 1946, p. 170.

*Catholics steadfast in Faith.*

In the area of *religious belief* the Catholic is inevitably conservative. He stands out as a champion of an old Faith and clings steadfastly to its beliefs and practices. At least so say those who have compared Catholics with others in this matter. ALLPORT, GILLESPIE, and YOUNG write: "While the average apostasy from parental faith is 50%, among Roman Catholics it is not over 15% for men and 0% for women." These data were drawn from a religious questionnaire given to 414 Harvard undergraduates and 86 Radcliffe undergraduates in November, 1946. Out of 14 Catholic Radcliffe girls polled, all 14 said that Catholicism meets their present religious needs. For some reason or other, only 16 out of 64 Harvard Catholics involved answered this query about their present religious needs. 11 out of 16 said that Catholicism meets their present religious needs. This does not seem very high to us but it is high compared to the overall figure for Harvard students. Only 40% of these found the satisfaction of present religious needs in the Faith in which they were reared. For Roman Catholics the figure was 85%. "By various criteria," remark these authors, "students who subscribe to Roman Catholicism are 'most religious'; to Protestant Christianity less so; to Judaism, still less so. Least religious are those who think a new type of religion is required." <sup>1</sup>

Some surprises come out of this religion quiz. 62% of the Catholics polled by Allport, Young, and Gillespie said there had been some period in their lives when they reacted either partially or wholly against the beliefs taught them. What the degree of rebellion was, how intense, how serious, does not come out. It might make a rewarding study for someone in a Catholic High School to do a questionnaire which would probe this matter in more detail.

Another surprise is that 2% of the Harvard Catholics do not believe in a personal God and 14% have no belief in personal immortality. This seems high to us but not when compared to the 75% of the total subjects who likewise denied personal immortality. That there could be any Catholics who deny these basic dogmas must stem from a lack of training in the Faith.

Clark W. HEATH confirms the previous finding about the Catholic student's tenacity where his religion is concerned. He and his asso-

<sup>1</sup> ALLPORT, G. W., GILLESPIE, and YOUNG, J., "The religion of the post-war college student," *Journ. Psych.*, 1948, 25, p. 32.

ciates studied 268 Harvard undergraduates at the department of Hygiene, Harvard University, of whom 10% were Roman Catholics. The author remarks of them, "... these evinced substantial uniformity of belief, with only occasional departures from approved dogma, such as the nature of belief in God, observances of prayer and ritual, and faith in future life. These differed largely from the religious concepts and conduct of their predominantly Protestant fellows. Questionings of or departures from the Catholic faith were rare, and were always associated with conflict." <sup>1</sup>

*Secular university setting may cause conflict.*

This element of conflict sometimes operates to produce a difficult and rigid reaction to psychological probing. Most studies on the attitudes of the Catholic student have been done at secular universities where not infrequently he presents himself as an embattled believer, clinging grimly to his cause, but fighting a university battle with high school weapons. MURRAY <sup>2</sup> and MORGAN describe such a personality, one "Shea" who voluntarily presented himself with ten other outstanding Harvard students to undergo a long series of personality tests and interviews. They say of him :

"When Shea was a child his mother would accuse him of being 'stubborn as a mule' and now fifteen odd years later every experimenter at the Harvard Clinic would agree that, mules aside, Shea was by all odds the most uncooperative subject that ever agreed to cooperate in our experiments. His character is a wall of resistance and protectivity, most of his sentiments being on the negative side, opposed to a great many things that are valued by others." They found in him "a chronic negativistic trend accentuated by the fact that he was contemptuous of psychology and its unscientific methods. The sessions at the Clinic offered him the opportunity to prove that he could outwit and mislead the examiners."

These negativistic features of "Shea's" personality are not due merely to his being a Catholic confronted by objections he cannot handle rationally, since he has had a lonely and unloved childhood, but it is his outlook on religion that seems particularly to nettle his examiners. He has a top flight scientific mind and is an inveterate debunker of the unscientific, but Murray and Morgan remark :

<sup>1</sup> HEATH, C. W., *What people are : a study of normal young men*, Harvard U. Press, 1945, p. 42.

<sup>2</sup> MURRAY, H. A. and MORGAN, J., *A clinical study of sentiments*, Journal Press, Provincetown, Mass., 1945, p. 190.

"Whenever Shea approaches a problem which has been settled by some ecclesiastical pronouncement, he drops his lance, dismounts, turns off the current of his thought, and becomes a willing happy yes-man." <sup>1</sup>

" 'Religion vs. science,' he says, 'is a lot of hooey, to put it in plain terms. You always have to remember that our science is based on the observation of facts, and of course you don't need facts in religion.' Shea has found that this simple formula serves to keep science and religion distinct, each in its proper sphere. It does not occur to him, apparently, that facts might help in arriving at a decision on such matters as birth control, Communism, and Fascism." <sup>2</sup>

It would certainly occur to him if he had a training in Catholic philosophy and theology.

If researchers in psychology encounter many cases like Shea, it will operate to reinforce the impression that intellectual Catholics are irrational about their religion. Thus Murray and Morgan remark :

"Shea has completely accepted the irrational premises of his religion and the dichotomy between religion and science troubles him not at all. He has decided that there is no point in stirring up a civil war on rational grounds when he feels no conflict in his heart between the two... Shea's willingness to entrust his fundamental beliefs and many of his sentiments to the 'higher-ups' in the organization of the Church must be kept in mind in making sense of his positive mark on [i. e., agreement with] the aphorism : 'Religious faith is merely the entrusting of one's life to an unknown and ever unknowable product of the imagination.'" <sup>3</sup>

There can be no question that Shea has the brilliance of a mature scientific mind coupled with a child's naivete in religion and the Faith of a Breton peasant's wife. We would account for the permanence of his belief by the grace of God but we can hardly blame Murray and Morgan for concluding that in the Church Shea found a substitute mother, a haven of security and comfort. <sup>4</sup>

It is a comfort to know that the parochial school plants the Faith so firmly but it is likewise a bit depressing to see Catholics go on to brilliant maturity in other fields while they stagnate intellectually in the realm of religion. They are apt to wind up like Shea cultivating a sort of schizophrenic dissociation between feeling and

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<sup>1</sup> *Ibid.*, p. 295.

<sup>2</sup> *Ibid.*, p. 191.

<sup>3</sup> *Ibid.*, p. 192.

<sup>4</sup> *Ibid.*, p. 195.



intellect in matters of religion. They are apt to make our Faith quite unattractive to investigators of personality.

*Catholic students found less neurotic.*

We need not be surprised that in their classical study, *Explorations in Personality*, MURRAY and his associates explain the relative freedom from neurosis among Catholic subjects by irrational, blind faith.

"The Catholic subjects," they remark, "were conspicuously more solid and secure and most of the Jewish subjects conspicuously less so than the average. There was relatively little anxiety-linked material bubbling up in the minds of the Catholics. Their repressions were firmer and what occurred in their depths could only be inferred indirectly by interpreting their projections. It was as if their faith in an ultimate authority relieved them of the necessity of independently resolving fundamental issues. Their unconscious fears, one might say, were quieted by the hovering presence of the maternal Church. And if they were unable sometimes to live up to the precepts of religion, they knew that forgiveness was always at hand. A secret, remorseful confession and once more they would be beneficently accepted members of the flock. It might be supposed that the irrational unconscious tendencies of these Catholics were so satisfactorily interpreted by a wise human and altogether forgiving Church that they never knew what it was to feel themselves alone and forsaken in a maelstrom of incommunicable feelings and ideas. In the rationalized fantasy system of an effective Church there is a place for everything, and the faithful communicants do not have to face — and thus become conscious of and wrestle with — the naked impulses of their own souls. The problem of good and evil is settled and only the problem of morals will remain. Our Catholic subjects were relatively happy, free from neurotic symptoms, blissfully self-deceived, superficial in their psychological discernments, and always competent to clothe raw facts in the rational vestments of their faith." <sup>1</sup>

Psychologically their analysis of the Catholic's feeling of security seems pretty reasonable. I suppose we can excuse them for the gratuitous assumption that their Catholic subjects were "blissfully self-deceived," especially if they encountered many of the "Shea" type.

*Progressive and liberal in politics.*

Although Catholics are understandably conservative in religion, they seem to be, in the main, rather progressive and liberal in politics. The seventy-ninth congress of the United States was studied by

<sup>1</sup> MURRAY, H. A., *Explorations in Personality*, Oxford U. Press, 1938, p. 739.

E. S. DUNN with a view to determining the political and social outlook of its Catholic incumbents.<sup>1</sup> He found that the majority of them were regularly on the progressive side of the voting. Another indication that Catholics are not political conservatives comes from a famous article in *Life* magazine.<sup>2</sup> The Elmer Roper organization, *Life*, and *Fortune* worked together to poll the very typical county of Erie, Ohio. They sum up their basic results by saying, "... those who were in poor to middling economic circumstances, those who were young, those who were Catholic, — all of these tended to vote Democratic." Certainly the Democratic Party of 1940 would not be rated as conservative. Confirming this finding, Wesley and Beverly Allinsmith found that Catholics, from a politico-economic viewpoint, are definitely liberals. *The chief determinant seemed to be not religious affiliation but socio-economic status* — which is not dictated by the Church. Their findings were based on six ballots of three-thousand each constituting a national cross-section of American opinion.<sup>3</sup>

*Disturbing findings on racial prejudice.*

There is one area in which some of the findings for Catholic attitudes are disturbing. I refer to the matter of racial prejudice. In at least two well known studies the Catholic student has turned up as harbouring more prejudice than the Protestant or Jewish student. If this is true, then we have real cause for concern and for concerted educational activity. However, it may be an artifact due to the construction of the test or perhaps to the nature of the sample. We can not say until we have done some more research in this area, research which I think we should waste no time in initiating.

The two studies in which the Catholic students appeared more prejudiced were the ALLPORT-KRAMER study of "Some Roots of Prejudice"<sup>4</sup> and ROSENBLITH's replication of the same questionnaire in a different setting.<sup>5</sup> The former study involved 437 college undergraduates, 214 from Dartmouth, 166 from Harvard, and 57

<sup>1</sup> DUNN, E. S., 'Catholics in the seventy-ninth congress,' *Amer. Cath. Sociol. Rev.*, VII, 4, Dec. 1946, 259-266.

<sup>2</sup> "The people's choice; *Life* survey discloses why people voted as they did in this week's election," *Life*, Nov. 11, 1940, 95-103.

<sup>3</sup> ALLINSMITH, W. and ALLINSMITH, B., "Religious affiliation and politico-economic attitude; a study of eight major religious groups," *Public Opinion Quarterly*, 1948, 12, 377-389.

<sup>4</sup> ALLPORT, G. W. and KRAMER, B., *art. cit.*, p. 38.

<sup>5</sup> ROSENBLITH, J., "A replication of 'some roots of prejudice,'" *J. Abn. and Soc. Psych.*, vol. 44, n. 4, Oct. 1949, p. 488.

from Radcliffe. Included were 110 Catholics and under the heading of "Influence of religion" they are reported as showing more anti-Negro bias than did Protestants, Jewish students, and those with no religious affiliation. 71% of the Catholics fell in the more biased half of the total sample. Only 62% of the Protestant, 22% of the Jewish, and 27% of the non-affiliated students were represented in the more biased half.

Rosenblith's study sampled the population of South Dakota and employed practically the same questionnaire as did Allport and Kramer. Involved were 861 college undergraduates from nine colleges in South Dakota, namely, the four state teachers colleges, the State College of Agriculture and Mechanic Arts, the State School of Mines and Technology, two denominational colleges (Presbyterian and Congregational), and one school of nursing attached to a Catholic hospital. There were 55 students from the nursing school. Presumably most of these were Catholics.

Rosenblith's findings apparently confirm those of Allport and Kramer, inasmuch as once again the Catholics lead the religious groups in anti-Negro bias. They likewise show the highest percentages of anti-Jewish and anti-Indian bias. 57.3% fall in the more biased anti-Negro half of the sample, 56.7% fall in the more anti-Jewish half, and 53.0% fall in the more anti-Indian half. These results, in themselves, do not look good.

*Findings could be artifacts.*

I mentioned above that they may constitute an artifact resulting from misunderstanding of certain questions by the Catholic subjects. There is, for example, a question about whether I could imagine myself marrying a Jewish person.<sup>1</sup> Catholics who interpret this as favouring a marriage of mixed religion would be apt to answer in the negative on the grounds that the Church opposes mixed marriages. I dare say that few Catholics would take it as referring to a converted Jewish person. Again, the question about the advisability of having Jewish students in their own fraternities and sororities might possibly be seen by Catholics in the light of preventing marriages of mixed religion. If a fair number of Catholics misunderstood these questions, it would add significantly to their score for bias.

This argument is less sound by way of explaining the anti-Negro bias. Since most Negroes are non-Catholics, the fear of mixed marria-

<sup>1</sup> ALLPORT, G. W. and KRAMER, B., *art. cit.*, p. 12.

ges might play some role, but it does not seem that it would be a significant one. As far as the samples go, I have the feeling that the Catholics look bad.

*Weakness in sampling.*

Their sampling, however, seems to be a real point of weakness. The Catholics tested by Allport and Kramer, and by Rosenblith had no Catholic college education. They were, therefore, relatively immature in their ability to integrate their secular studies, their social outlook, and their religious beliefs. Many of them might assume the role of the 'embattled believer' of whom we spoke previously, strongly religious but defensive and rigid.

I was glad to learn, therefore, that the study has been repeated in four American Catholic colleges and in one in Italy. Dr. Charles T. O'Reilly reported on this study at the Eastern Psychological Association meeting in the Spring of 1955. He found that the Catholics on Catholic campuses scored much lower on prejudice than those reported in the Allport-and Kramer and the Rosenblith studies. In the discussion following the paper, Rosenblith remarked that in her opinion this did not change the comparative picture. She felt that all students have become less prejudiced in the last ten years and that the time lapse between her study and that of Dr. O'Reilly was what made the difference.

At the 1955 meeting of the American Psychological Association, Dr. ROSENBLITH reported on another study done recently in Boston, once more in secular colleges. She found prejudice lessened in all groups but that it was still more pronounced among Catholic than among non-Catholic students.

*Evidence that Catholic education lessens prejudice.*

This latest study of ROSENBLITH does not change the picture. It still deals with Catholics on non-Catholic campuses who may well have an immature grasp of their religion and its practical implications. In Rosenblith's original study there is some data which points significantly in this direction. Among the nine South Dakota institutions was included a Catholic nursing school. This particular school scored very high on freedom from prejudice, being second best, in this regard, among the nine schools tested.<sup>1</sup> The Catholics who hurt the overall record were the ones in secular schools. This, together with Dr. O'Reilly's finding, suggests that *the Catholic who*

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<sup>1</sup> ROSENBLITH, J., *art. cit.*, p. 483.



*has had the benefit of Catholic higher education is less prejudiced than the Catholic in the secular university.*

Results which bear on this same question were reported by ALLPORT in his book, *The Nature of Prejudice*. He used two groups of Catholics, twenty in each, one group consisting of fervent Catholics, the other being of those "who seemed more influenced by political and social aspects of religious activity." Employing some of the questions from the "Roots of prejudice" questionnaire, he discovered that *the more devout were far less prejudiced*.<sup>1</sup>

In order to leave a clear general impression of the present status of Catholics in this area of prejudice let me quote, once again, G. W. Allport: "A great many studies have been directed to the question whether Protestants or Catholics as a group display more prejudice. The results are entirely equivocal; some studies find Catholics more bigoted, some Protestants, and some find no difference."<sup>2</sup>

*Conclusion: Valuable guidance available  
in polling techniques.*

In conclusion, I think we Catholics could be more enthusiastic pollsters. We have a tendency to assume *a priori* that we know what goes on in the minds of our young people. We might be surprised at the insights we would derive from subjecting them to a few well constructed questionnaires.

Who would have suspected *a priori* that 5 % of Catholic High School students in New England would refuse to receive communion from a negro priest? Or that 33 % of them would approve of 'necking' and 'petting'?<sup>3</sup> Or that in St. Louis 28 % of Catholic High School seniors would agree to the proposition that the Negro is naturally and irrevocably inferior to the white man? Or that 15 % of them would reject the proposition that illegitimate children should not be looked down on by society?<sup>4</sup> Or that of 68 fervent Catholics questioned in a Southern U. S. parish, only 54 % would believe that the devil is a real person?<sup>5</sup>

An invaluable source of guidance for us in our educational procedures is available in questionnaire and polling procedures. We ought not to neglect them.

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<sup>1</sup> ALLPORT, G. W., *The nature of prejudice*, Addison-Wesley, Cambridge, Mass., 1954, p. 452.

<sup>2</sup> *Ibid.*, p. 449.

<sup>3</sup> FICHTER, J. and FACEY, P., S. J., *art. cit.*, p. 105.

<sup>4</sup> MIHANOVICH and JANSON, *art. cit.*, p. 171-172.

<sup>5</sup> FICHTER, J., S. J., *Southern Parish*, Chicago U. Press, 1951, p. 262.

# ‘Thou Shalt Love the Lord Thy God’

## *Psychological Considerations on Children’s Religious Awakening*

by Miss Vera DENTY<sup>1</sup>

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### *The First Commandment.*

No commandments are necessary as to things ‘that come natural.’ For instance, we all need to breathe, it is a life necessity. God did not lay down a commandment for us to breathe. It can be said, that breathing is not wholly a matter of the will, but a function of the vegetative system. Let us take another example: Do music lovers need to be commanded to attend a concert? Hardly, because they like doing so and it is not difficult. However, on second consideration, perhaps you will agree with me, that liking doing something is not identical with: it is easy doing it. Therefore it is permissible to suggest perhaps, that the Ten Commandments were given because they concern life-essential matters which are not easy to do.

If there are difficulties involved, should we not look round for means of overcoming them? Again, if the adult does not always find it easy, how much less so does the child? Is it therefore not our duty as adults to avail ourselves of means, which makes it easier to achieve our goal in teaching children, particularly since the child’s mental resources are not yet as fully developed as the adult’s?

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Now let us examine, in how far this science, so old and yet so young, called Psychology, can help with the teaching and keeping of the greatest of all injunctions: ‘ Thou shalt love the Lord Thy God with Thy whole heart and with Thy whole soul and with Thy whole mind. ’

*Parents’ Love and God’s Love.*

Young children’s love is autoplasmic. The young babe at first takes the sources of food, of goodness, to be part of himself, that is to say, that mother is part of him, a reversal of the reality factor before his birth. With the child’s growing experience of even the limited infant life, he comes to learn that this is not so. At first somewhat painfully he comes to learn that mother is a separate person, and comes to love her as such and not merely as a source of food and contentment.

Some adults, however, remain on the child-level. They mainly love God as the Provider of Good Things, of Contentment, of help, in short, if I may say so without blasphemy, rather for His utility aspects than God as God.

If we frustrate the young child unnecessarily and too early, if we make our love conditional on his being a good child, he by necessity comes to think the same of God. Hence we find the sad spectacle of some children and adults throwing God overboard with the idea ‘ I might as well be hanged for a sheep as for a lamb. ’ There is the Sacrament of Confession and Penitence. However, if the child or adult finds himself in the unfortunate position of committing the same sin or misdemeanour over and over again, both have had the experience of adults losing their temper over it, applying this experience to God, both may stay away from the Sacraments eventually.

Again, if the child is taught that a particular action offends God, the child knows what he would do if he were offended, namely hit back. This is not a mere phantasy. He may have seen adults doing that very thing. He therefore may think that God is going to hit back and hence, instead of loving God, the latter is being replaced by fear. Educationists know, that fear is about the most effective means of stopping a person to approach another, let alone a person that you cannot see, God

*An Atheist in the Making.*

In the nursery, the child soon learns that the discovery of misdeeds is followed by disapproval or even punishment. Therefore,

when God's punishment does not follow promptly, the child may come to think that all this fear, he has been taught, is just nonsense, because not only is there nothing to fear, but — much more tragic — that there is no God.

Quite unwittingly, to a certain extent fuel is added to that by way of school education. In the nursery, the child was told that God makes the rain. If challenged by the Educator, the adult may make out that it is the only explanation the child will understand at that age. Actually in the majority of cases, the adult himself would be quite unable to give the correct causation. In school later on the child learns the scientific explanation, which so often is given in such amanner as to appear completely self-sufficient, with no mention that granted all the scientific data, God is still the first link in the chain. We thus have the sad spectacle even in many a Catholic school, I am particularly thinking of Grammar Schools, that the pupil puts science and God into two neat and separate departments, appealing to God mainly when emotionally disturbed, or going to Church as part of manners, such as washing one's hands before a meal. He does not apply his mind to God, does not love God intellectually, whereas he may be able to give excellent reasons, why he loves a particular person or picture, etc. Furthermore, he gets the idea that his science teacher only took his degree, because otherwise he would not be allowed to teach, i. e. as means to an end. Seldom is it conveyed to the pupil that teacher loves God so much that he wanted to know more about the wonderful laws of nature created by God, and wanted to hand on this knowledge to the children so as to enjoy it together with them.

### *Isolation and Fear.*

Understandably, adults are loathe to discuss with children their own struggles to keep within the Ten Commandments. Instead, perhaps they hand the child the history of some Saints, persons with whom the child is not physically in contact, that he cannot therefore love in the same way as he does his parents and teachers. Furthermore, most Saints lived in a different century. The adult can make allowances for that and still see the human element. The child can't. As a result the child may feel, that somehow he is alone in his battles, the adult confining himself to demanding and, if need be, punishing. Do you therefore wonder, when his love of God may be tinted more than we adults wish, by the rational consideration, that it does not pay to get on the wrong side, or by the fear of punishment in this life or the next ? Is fear the equivalent of love ?



2 yr. old Johnny has swiped some of the forbidden jam. He wipes his sticky fingers on his trousers, so that his hands should be all clean and you thus not know. Of course you noted the marks on his trousers and promptly face him with his misdemeanour. Some adults, due to thoughtlessness, others because they enjoy their ‘cleverness,’ omit telling the child, how they know. The child comes to think of you as being omnipotent. He is taught that God is so, and as yours is mostly followed by punishment, the child may come to feel not only that God watches him all the time, ready to punish him ; he may begin to feel himself almost persecuted, particularly since between the ages of 3-5 yr., the parents’ demands are taken inside with a vengeance. No parent can possibly be as strict as the child’s phantasied picture of them. We thus may get the individual, who spends his life in self-lacerating doubts about his own deeds, motives, worse still, thoughts. Fear taking so much possession of him, that there is no place left for love, love of God, love of your neighbour. The seriousness of this situation can be gauged by considering the opposite : Whoever has been in love knows that love lends you wings, makes us tolerant of the failings of others, makes us creative.

*Our Love must be Christ’s Love.*

So as to teach the child to love God, in our own little way we must not only show but prove to him, that our love is constant, that it never varies for him as a person. We may not like some particular behaviour of his, but we have no right to say that we dislike the child because of it. If we do, then we must expect God to do the same to us, yet we all pray and hope that God’s love for us is so great, that He will not cast us off. He loves us so much in our stupidity and meanness, that He took the Cross on His shoulders and died for us.

Our Lord, if it is permissible to say so, was the greatest Educationist who ever lived. To take the incident of the Woman at the Well. He knew exactly who she was and told her so, just as for us it is no good, turning a blind eye on the child’s bad behaviour. He did not condemn her, nor did He condone. What was her reaction ? She obeyed and brought the village to listen to the Stranger who did not condemn.

Again, He told St. Peter that he would deny Him three times. He met him when St. Peter walked away from the courtyard of Caiphas. In both instances, He left freedom of will, but in each afterwards helped St. Peter to see what and why he had done it, and the result -you know.

Our love for the child must be so great, that we do not use our superior powers to force him. Ours is to make the child aware of his actions, of the world around him, of our respect for his freedom as the possessor of an individual soul. This will not only strengthen the child's love for us, but the love for Master, his and ours. Therefore our first task is to prove to the child that we love him as a person, which in itself not only will make him feel good, but, to a large extent, make him good.

Our next step shall be, having gained his attention, because of his love for us, to tell him things about God that interest him.

In short, if you yourself love God sufficiently to feel yourself a child of His, you have the necessary humility to share with the children your love of God that is filling your whole heart, your whole soul, your whole mind. If you are the vessel filled to the brim, it is from you that the children will drink in God's love, and as they drink, you will feel yourself being replenished and growing in stature as a Pure Servant of Our Lord. By spending love, you become one with the Source of Love, the Creator of us all.

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# End-Primary School Catechetical Knowledge : an Objective Examination

by Charles SANDRON, F. S. C.

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In composing a series of objective religious tests<sup>2</sup> for children finishing their 6th primary year (12 years old), preparing for their First ' Solemn ' Communion, we had three aims in view :

a) To find out the significance for the child's mind of the religious ideas acquired during the school period : to verify whether the teaching has really been assimilated, if the religious truth has truly sunk in, the explanations been properly understood, and the formulae summarizing them correctly registered in the mind.

b) After applying these tests to children who had received a regular, methodical, and careful, catechesis, we hoped that the results would serve as ' norms ' for the religious knowledge usually possessed by school children of this level.

c) These tests could be a useful instrument either for a rapid grouping of children according to understanding of religious truths, or to indicate the doctrinal points needing to be elucidated in the course of instruction and the pitfalls to be avoided.

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<sup>2</sup> The important enquiry, the chief results and conclusions of which Br. SANDRON here comments on, has been published under the title of *Contrôle objectif des connaissances catéchistiques en fin de scolarité primaire*, Éd. de la Procure, Brussels and Namur, 1953.

In order to realize this triple object, recourse was had to a battery of objective tests. Like examinations they are valid, constant, selective, easy to organize and correct, and also objective. They provide valuable signposts in the group of subjects studied, without requiring the statistic work necessary in an actual examination.

The composition of these tests for children of this level is difficult : the questions must be simple, numerous and precise ; special cases submitted to the children's judgment must be clear and susceptible of only one solution.

### 1. *Planning the Survey.*

The tests being destined for children finishing their 6th primary year, it seemed normal to base them on the " little catechism, " taught them during the higher primary grade. This included the biblical, Gospel, or other, facts basic to doctrinal teaching. The matter was centred on a fundamental idea, such as is suggested in some diocesan syllabuses.<sup>1</sup>

Thirty-two series of questionnaires each containing about forty questions were drawn up. Composed by specialists : masters and mistresses, pedagogues and theologians, they were revised minutely and at length, and then submitted to experimental classes (about 60 pupils) ; the children's reactions led to corrections and suppressions and a new edition of the questionnaire was given to another group. Many of the series were revised five times and more and submitted to experimental classes. After this lengthy but necessary preparation, the questionnaires were printed on separate sheets, one for each series.

As the number of hours devoted to religious instruction, the method and religious interests vary greatly from one school to another, the subjects for the questionnaires had to be chosen accordingly.

The boys were chosen from the 6th primary year of the Christian Brothers' schools, as the teaching is the same and the syllabus and horarium almost identical in the different schools.

After enquiries had been made, the girls' classes were chosen from the schools of Religious Congregations where conditions as nearly as possible resembled those of the boys.

The experiment was made with 51 boys' classes, totalling 1,255 pupils (480 from the diocese of Namur, 447 from Tournai, 244 from

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<sup>1</sup> *Programme et répartition de l'enseignement de la religion* (Diocèse de Tournai) Casterman, Tournai, Belgium.



Liège and 84 from the archdiocese of Malines), and 26 *girls'* classes totalling 488 *pupils* (187 from the diocese of Namur, 110 from Tournai, 94 from Liège and 97 from the archdiocese of Malines).

Each boys' class was provided with about 10 series, and each of the girls' classes with about 16, the difference being accounted for by the greater number of boys' classes at our disposal. The distribution of the series to the classes was made indiscriminately, after the division of the classes into dioceses had been taken into account, so that pupils from each diocese answered each of the series. The test took place at the end of the school year in all the classes, between the 8th and 15th July, immediately after the general examinations. Very definite instructions had been sent to the teachers who were to preside, so that uniformity of procedure should be obtained.

## 2. *Questions, Correction and Elaboration.*

More than 21,000 questionnaires were returned. Correction was carried out rapidly thanks to the keys prepared for each series. Recapitulatory tables gave the number of mistakes per class for each answer and the number of mistakes for the total of boys and girls.

Having ascertained the number of mistakes for each partial question, a figure had to be supplied for the question as a whole. Our questions were grouped into four categories :

a) Those to which the answer had to be supplied by a single word, which was in no way suggested.

*Example :* On what day do we celebrate the Birth of Jesus ?

b) Questions which require one of two answers : ' true ' or ' false , ' ' yes ' or ' no , ' a word or its antonym.

*Example :* Underline the correct answer :

Can we say that

Jesus Christ possesses a divine and a human nature ? ..... (Yes-No)

Jesus Christ has a body like ours ? ..... (Yes-No)

There is only the Person of God the Son in Jesus Christ ..... (Yes-No)

Jesus Christ does not possess a soul like ours ..... (Yes-No)

c) Questions for which there is only one answer to be chosen from several, at least three.

*Example :* Underline the best answer of those in the brackets : To take God to witness that what we say is true is a (vow — blasphemy — oath — imprecation).

d) Questions to which there are several answers, a choice to be made from among those given.

*Example :* Underline ALL the verbs expressing a sin against the 5th commandment :

To dance	To insult	To blaspheme
To kill	To get drunk	To eat too much
To wound	To swear	To wish harm to a person
To disobey	To steal	

It can be seen that in the answers to questions b, c and d, there may be an element of chance, and this must be eliminated.

With this in view, we produced a formula <sup>1</sup> which corrects the error due to chance, whatever the kind of question. It is thus possible to give a mark to each question, obtained by a uniform correction and thus to provide the percentage of correct replies to the question.

But for a percentage to have a predictable statistical value, it should not be three times below its standard error. In order to eliminate worthless questions from the enquiry, the standard error had to be calculated for each percentage. <sup>2</sup>

Finally, it was interesting to compare the boys' and girls' answers. For this, a table of correlations, to find the relation which might exist between the boys' and girls' knowledge, was composed. The calculations showed that this relation for the whole of the objective tests is 0,879, with a negligible probable error of 0,01. It can therefore be stated that the results obtained from the boys are practically the same as for the girls, as the correlation between the two is high.

### 3. Value of Results.

The analysis of results of a test bearing on so vast a subject as the whole of the Little Catechism cannot only take into account the gross quantitative result. This result is certainly useful when one wants to find out if the children know one particular item, but it is insufficient to determine the whole of a child's knowledge or to establish a scale or syllabus for catechesis.

Indeed, in our test as in the catechism itself, not all our questions are equally important. This relativity must be taken into account if the results are to be judged correctly, for it can easily be understood that a result of 50 % for a very important question is a great deal worse than the same result for a relatively minor question.

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<sup>1</sup> This corrective formula is expressed by  $n = \frac{B}{p} - \frac{F}{N - p}$  in which  $n$  is the total mark for each question,  $B$  and  $F$  indicating the total number of right and wrong answers ;  $p$  the possible number of right answers and  $N$  the total number to choose from.

<sup>2</sup> This was arrived at by the Yule formula, in which  $p$  is the percentage,  $q$  the difference between  $p$  and 1,00, and  $n$  the number of cases.

In order to ascertain the relative importance of each question, we asked 30 judges to classify them in one of the following categories :

a) Questions to which the answers ought to be ABSOLUTELY known by ALL children of 12 ;

b) Questions to which it is VERY DESIRABLE that the child should know the answer ;

c) Questions to which knowledge of the answer is ACCESSORY.  
It is possible to form a worthwhile judgment on each of the results in the light of this enquiry and the percentages obtained on each question.

#### 4. Results.

Before passing to the analysis of the results, we will give some of the general findings reached in the course of the test.

A. Firstly, at the end of his 6th primary year, the child refers his judgment to himself, to his own person. Is this a relic of egocentrism or is it already a hint of the adult's way of judging ? Religious instruction must guard against this, for, more than any other, it postulates a judgment which in many cases upsets human interests. It is therefore because the child attaches (or lowers, as often happens) certain ideas to himself, that they are distorted from the catechetical point of view.

This mentality seems to have falsified the idea of the duties of our guardian angels, for instance ; 76% of the boys and 65% of the girls said that they must save us from sin in spite of ourselves ; or 47% of the boys and 34% of the girls denied that one of the occupations of our good angels is to praise God.

B. Another no less striking observation is that the child confuses reasons of a theological, religious or moral order with those to which those around him attach importance or which are repeated most often. Example : The Communion on the First Friday of the month is set on a level with a commandment of the Church, as is also confession before going to Holy Communion : 40% of the boys and 53% of the girls said that to be a Christian one must absolutely be in a state of grace ; or again, 44% of the boys and 30% of the girls said that it is necessary to go often to Communion in order to be a Christian.

C. Finally, the questions as to Biblical or Gospel facts, texts and persons are answered very indifferently,  $\frac{2}{3}$  not coming up to 60%. The best results were from the Gospel rather than from the O. T.

The ignorance of the children on this point probably comes from its being generally taken as a foundation or starting point, but not required for recitation. Enquiry among the judges elicited that the majority of them classified these questions under the letter *c* (*accessory*) or *b* (*desirable*), *c* being given more often to the biblical than to the Gospel events.

The following is a rapid survey of the results, grouping the questions into seven principal categories.

### 1. *God — The Blessed Trinity — The Creation — Providence.*

It can be stated that these fundamental subjects are very well known. The percentages of correct answers were from 78% to 98%. It is to be noted that the mistakes were centred on the same words and ideas, for instance :

38% boys and 27% girls said that God is not in hell.

31% boys and 25% girls stated that there are several divine natures.

22% boys and 29% girls thought that God the Son has not always existed.

The Divine attributes obtained a lower percentage (75% boys and 80% girls) chiefly because 40% boys and 30% girls did not attribute the Creation of man to God the Father but rather to the Son or even to the Holy Ghost.

The idea of Providence is well known, but 42% boys and 46% girls did not know the word.

The results obtained on the subject of Revelation were rather poor (40% boys and 43.5% girls) and show that the children little understand what a revealed truth is or the circumstances in which God made such revelations.

It is therefore to be seen that the weakest results concern ideas which are difficult for 12 year-olds to assimilate : God in Hell, the Divine nature, eternal existence, Divine revelation.

### 2. *Man — Sin — the Incarnation — the Life of Jesus — the Redemption — The Risen Life.*

The questions about our first parents, the state in which they lived, their sin and its punishment, were all well known : the results were from 76.5% to 95%.



On the other hand, the state in which we are born and which would, it would seem, interest them most, has a lower percentage, a quarter of the children not being too sure whether or not we are born with the grace of God or disinherited from Heaven, or children of God or slaves of the devil.

Concerning Jesus Christ, it may be stated that many of the children had insufficient knowledge. The promises of the Redeemer and the prophecies concerning Him are too little known. The Life of Jesus, which must have been told them so often, obtained very poor results (more than a quarter were ignorant of nearly the whole of it).

If the children know very well that Jesus Christ is God, they do not know why we believe this. This question is probably above their heads (65% boys and 62% girls gave the fact that He suffered on the Cross as a proof of His divinity and 30% boys and 51% girls the fact that He was tempted by the devil).

But of all the questions on Jesus Christ, that concerning His nature got the worst marks : 32.5% boys and 20% girls. 49% boys and 62% girls stated that there are two persons in Jesus Christ ; in addition, 64% boys and 73.5% girls said that Jesus did not possess a soul like us.

On the subject of the Redemption, the results were considerably better : 76% to 79.5%. There were however some rather striking mistakes ; notably, 21% boys and 15% girls said that Jesus Christ did not suffer in His body and soul ; 11% boys and 15% girls on the contrary that He suffered in His divinity.

Only 50.5% boys and 52% girls answered correctly as to the motives we have for believing in the Resurrection. Finally ; if the majority of the children knew that Jesus ascended into Heaven forty days after His resurrection, not less than a quarter of them thought that He is not in Heaven with His Body, nor in the Blessed Sacrament with His Body.

If such are the results of these questions, we must note that the 30 judges are almost unanimous in indicating that the questions concerning the Nature, Divinity and Redemption of Jesus Christ should be absolutely familiar to all the children. It is here, therefore, that we discover one of the serious deficiencies in the knowledge and assimilation of the religious instruction.

### 3. *The Church.*

The definition of the Church, its role, attributions and our duties with regard to it obtained fairly satisfactory marks, from 73% to 83%.

But the enumeration of signs of the true Church and the classification of those outside the Church only attained about 50%.

The ideas concerning the Communion of Saints and indulgences are imperfect and insufficient.

#### 4. *The Last Things — Christian Virtues — Sin.*

Except for some slight mistakes, the ideas concerning the Last Things are correct.

The virtues of faith, hope and charity are well assimilated, taking into account the fact that the child has a tendency to refer everything to himself, which somewhat twists the true idea of Christian charity. The classification of the virtues and the attribution of particular virtues to concrete facts were unsatisfactory, not exceeding 50%.

On the subject of sin, if it is consoling to find that the children are perfectly aware of the effects of mortal sin (92% boys and 92% girls), venial sin (88.5% boys and 89.5% girls) and collaboration in another's sin (91% boys and 92% girls), it is regrettable on the other hand that only 63% boys and 54.5% girls gave satisfactory answers when judging particular cases in which they had to decide on the conditions required for a sin to be mortal or venial. 29 out of the 30 judges, however, considered that this knowledge is absolutely necessary for all the children.

#### 5. *The Decalogue.*

The children were uncertain as to what things are allowed or forbidden by particular commandments, and had difficulty in fitting cases to the commandments concerned. Technical terms, such as heresy, perjury, written law, vow, presumption, etc., did not convey very clear ideas to them. But apart from these gaps or imprecisions in the use of words, the commandments of God are well known and the judgments on concrete cases satisfactory.

#### 6. *The Commandments of the Church.*

Many of the children had difficulty in distinguishing between the commandments of the Church and those of God. However, the subject was well known to them. The best results were obtained for the obligation of Sunday Mass, varying from 75.5% to 87.5%. Easter Communion and yearly confession had lower percentages, this being due to the fact that the children consider as obligatory

those things which are strongly recommended. The questions on fasting and abstinence obtained poorer results, 58% to 68%.

### 7. *Grace — the Sacraments — Prayer.*

Grace obtained the figures of 81.5% boys and 78% girls. The most frequent mistake (30% boys and 23% girls) being that grace can be acquired by our own strength. The terms of habitual and actual grace were not well known, this question only reaching the figures of 43% boys and 48.5% girls.

The results on the sacraments in general were very poor ; only 33.5% boys and 36% girls. The sacraments of baptism and confirmation are well known, as also the sacrament of penance, the conditions required for its reception, the manner in which to prepare for it.

On the subject of the Eucharist, we may say that the fundamental idea of transsubstantiation has not been grasped ; the subject of Holy Communion is well known with, however, a certain number of mistakes due to childish ideas.

The sacraments of Holy Orders and marriage obtained results from 67% to 93%.

The essential questions regarding prayer were sufficiently well known.

### 5. *Conclusions.*

Considering the results as a whole, it may be stated that most of the catechetical knowledge has been assimilated and understood by the children of both sexes who were tested.

The subjects which did not obtain a satisfactory percentage can be grouped into three categories :

a) *Subjects of which understanding has been hindered by the child's own mentality.* Children do not take much heed of classifications, judge with reference to themselves, confuse the obligatory with the advisable, and do not sufficiently understand the idea of law or of things in themselves.

For example, 201 boys out of 415 said that we come into the world in order to study ; 109 boys out of 415 and 148 girls out of 228 stated that our angel guardians ought to stop us from sinning in spite of ourselves. 183 boys out of 415 thought that in order to be a Christian frequent Communion is necessary.

b) *Subjects having too technical a vocabulary*, ill understood by the child and often memorized only.

It may be stated that the words excommunicated, perjury, apostate, sacrilege, presumption, heretic, schismatic and even indulgence, infallible, grace and providence, are words which only convey fragmentary, often inexact, concepts.

c) Finally, *subjects beyond the understanding of a child of 12*.

It would be advisable to leave to a more advanced age the explanation and memorization of facts which, when imparted prematurely, run the risk of permanently placing false ideas in the mind, which is worse than ignorance.

It seems, indeed, that the child of 12 is hardly able to grasp the *theoretical* meaning of that which is figure, prefigure, symbol; he does not grasp ideas such as that of the Church, relationships such as the Communion of Saints, nor of Providence.

Neither does he find a firm footing in questions concerning the Natures and Person of Jesus Christ, grace, the mechanism of indulgences and certain theological explanations of the Redemption.

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The analysis of the objective tests in religion reminds us of Rousseau's words in 'Emile': "Master, learn to know your pupil, for most certainly you do not know him."

We certainly consider that for some subjects there is a gap between the capacities and mentality of the child and the matter to be imparted. Ought some of the ideas and words to be deleted from the curriculum for this reason? It would perhaps be a good thing to give up the memorization of certain formulae which are not essential. In any case, the master who is conscious of his pupil's possibilities and psychology should use his talent to present religious truths to him in a way which he can assimilate, without distorting them and above all, in an atmosphere favourable to the awakening of his religious life. The task of religious methodology is enormous and requires devoted and competent teachers.

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# Differences in Religious Evolution of Adolescent Boys and Girls

by Prof. Dr. Aloïs GRUBER

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By 'religion' taken in its wide sense, we mean the entire adhesion of the soul to values. The scholar distinguishing between the true and the false, the artist sensitive to the beautiful and the ugly, the moral man choosing between good and evil, are all, by this fact, religious to a certain extent.

Religion in its exact sense is respect for what is sacred, an inner disposition towards the holy, personal, extra-cosmic, Being, a personal relationship between man and God. This attitude necessarily shows itself in the concrete, is exteriorized under certain forms as are the other cultural branches of knowledge, art and science for instance. The various religious creeds embody this concrete relationship between man and God. In the religious evolution of youth we have in view both religion and religious belief.

## I. NORMAL RELIGIOUS EVOLUTION OF YOUTH

In the interest of precision, we must first distinguish from other numerous religious ways of approach the normal religious evolution

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of youth nurtured in a truly Christian home and demonstrate its typical progress. Exhaustive studies of the subject (such as those by E. Starbuck, F. Frisch, H. Hetzer, Ch. Bühler, E. Spranger, E. Eichele, V. Gassert, etc.) distinguish in the religious evolution of pre-puberty and adolescence three more or less obvious periods of religious development, interior struggle and progressive fixation.

Religious awakening comes during the period of exaltation and psychic expansion between the ages of 11 and 13 to 14. From 14 to 17 or 18 religious conflict arises, with a new orientation. Finally, at about 17 to 18 until 21 or 24, a fixation in various forms is attained.

This outline is only a 'model.' In reality these three stages intermingle in the complexities of life and are also influenced by constitution and environment. The evolution sometimes takes place in the course of a growth free from conflicts, but most often in the midst of inner effervescence or the sudden appearance of new structures. It is however always surrounded by a certain mystery.

### 1. *Religious Growth.*

The child's belief and prayer do not come from himself; they are bestowed upon him. But in consequence of the psychic awakening of the exaltation phase, the adolescent finds himself confronted by a 'new world.' He no longer sees the things surrounding him in a 'simple' manner; he becomes 'singularly' thoughtful. Sentiment always comes strongly into play. The world begins to reveal its mysteries. It is as though the adolescent turns instinctively towards God in his pressing inner uncertainty. He thinks of Christ, of Our Lady, of the Saints and Angels. He associates himself with them in his life and suffering, in his struggles and the stages of his formation. They are like torches from which his religious feelings derive their light. In the intimate diaries and spontaneous prayers of youth this spiritual state is often expressed in a striking manner.

- " Lord, I thank you for having watched over me this night.
- " Accompany me all through today. Fill me with Thy light
- " so that it may be a good day. Help me in the difficult hours,
- " in the times when everything seems dark to me.
- " Thou the Most-High, Thou the Eternal One, Thou knowest me.
- " Stay with me today and guide me. " <sup>1</sup>

The attempt to get closer to sacred things accompanies this

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<sup>1</sup> Morning prayer composed by a fourteen-year-old girl.

growth in religious life. In boys, the interest is mainly theoretical. They consider problems, such as the creation and preservation of the world, the almightiness of God, sin, the way in which prayers are answered. The girls' thoughts and feelings are more occupied with life's problems. Both are, however, drawn to take up their position with regard to religion. It is a characteristic of this religious evolution that it is accompanied by a double sensation of joy and fear, love and uneasiness before God. Youth is already conscious of God as the "Mysterium tremendum et fascinans," as a mystery which at once frightens and attracts us. The result is often a painful feeling of guilt. Does not St. Augustine express about the same thing when he says: "I tremble insofar as I am unlike Him and burn with love insofar as I resemble Him."

## 2. Stages in Religious Conflict.

The commencement of criticism of tradition inaugurates the second phase. Children are transformed in their manner of feeling and thinking; they see the world with other eyes, hear its melodies with other ears. This new encounter with the world causes them to undergo very painful interior conflicts. Their religious sense is affected, but differently for boys and girls.

A. *The religious crisis in the girl.* — It is difficult to discover the motive-ideas hidden in the twilight of the psychic life. In general, three groups of difficulties seem to affect the religious state of girls, answering to the particular nature of women, dominated by spiritual, maternal and personal elements.

In the first place, an *affective religious conflict* changes their religious sentiments. It is striking to watch the fervent religious life of the early days, the joy in prayer and devotional exercises, in confession and at Holy Communion give place to affective hesitations in the soul. A new sense of life urges the girl to escape from recollection and religious joys.

At this period the girl is more marked by affectivity. Her awakening sensitiveness reacts intensely to everything and she experiences inebriating joy, painful deprivation or inner trouble. The attraction of novelty in all its forms, the hallucinating variety of colours in which reality appears, draw her in their wake and romanticism. She dreams of a future in which colours, external forms, beauty and money play their part. Often everything which is recommended by illustrated papers and fashion magazines is used to enhance her natural charms. Dancing, the cinema, books, feed these dreams and

intensify them with the accumulated attractions of modern life, centred on sensuality and amusement. It is then hard for the girl to spiritualize this new world and find an ideal. Very often an antipathy for simple things develops and a certain urge to live disputes the place of religion in her soul. The result is a paralysis, even a forgetfulness of all religious life...

“ And how often I cast far from me everything which has a spark or gleam of the divine in order to be freely and utterly given to the world. ” <sup>1</sup>

Sometimes other secret but painful elements mingle with this experience of a new world, which may lead to a fuller knowledge of religion, but fairly often not without raising new difficulties.

*The moral aspect of the world* creates a second series of difficulties from the religious point of view. Particularly for the young girl, with sensitive nerves and maternal instincts, the real world, full of sin and pollution, sorrow and tears, confronts the happy time of childhood, perfumed with devotion. Often violent struggles accompany the soul's encounter with these contrasts. How can God allow a mother to die in childbirth, when her baby needs her so much ? So many children have been drowned in the floods. What is Divine Providence doing about it ? A visit to a very poor family made a deep impression on Lilli Braun, aged 17. She asked herself : “ Is it possible that God sees such misery ? What has the mother or these little children done to deserve such suffering ? ” <sup>2</sup> Often the young heart hesitates, in this overwhelming experience of the world, between a profound explanation and religious despair.

Personal moral experiences are also of great importance in the relations of young people with God. Pure ideas, wide knowledge, noble sentiments, fortunate events, make the soul open to God's action. On the other hand, bitter experiences and disappointments prepare for inner discomfort ; a magic trust in religion breaks the heart when she is deceived and awakens affective religious doubt. The motive is soon forgotten, but the discomfort and doubt spread over the whole soul and are often transformed into intellectual doubts, especially into a religious torpor.

“ My mother's face got thinner and her eyes red. My father's heart disease got worse. We brothers and sisters, staying in the country with our relations, stormed Heaven with our prayers, all to no good. I thought : ‘ Has God forsaken us or is there no God ? ’ ” <sup>3</sup>

<sup>1</sup> *Private diary* of a girl of 16.

<sup>2</sup> BRAUN, L., *Memorien einer Sozialistin*, München, 1909, p. 185.

<sup>3</sup> A query from girls of 14 to 15.



The third kind of difficulties for the girl are the result of a *religious struggle of an erotic sort*.

Religion and morality are inseparable for young people. That is why moral difficulties, heretofore foreign to the child's soul and arising spontaneously, turn into a religious conflict. This often comes from too great a tension between juvenile idealism and real life, still more often from the discordance between the caprice, inconstancy, waywardness, instability of feelings and impulses of the heart and religion. The erotic struggle is especially acute.

The girl's eros manifests itself in 'flames' and friendship, in games and dancing, in desires and day-dreaming, in masculine behaviour. The total liberty young people of both sexes have nowadays for meeting each other and the erotic atmosphere in which many live awaken and reinforce sexual instincts, often fixing them on concrete pictures. In the uncertain light of eros and sex, affectivity, that precious adornment of woman's soul, leads to sensuality and pleasure-seeking. Spiritual strength disappears, the soul gives up religion, religious feeling grows cold. The unbridled desire for pleasure can then celebrate its orgies and destroy youth's best weapons.

Nevertheless, heroism and effort are not always absent from this struggle between religion and eros, duty and dreams, the ideal and evil passions.

"The bells of love have rung, but their sound was devilish, their accent sinister. The bells of love did not ring true; they were mixed with terrible hidden intentions which frightened me. And when I felt their approach You gave me a strength which we could not understand. Yes, Lord, I still possess Thee, I know Thee still, Thou wert my only and final refuge in danger and Thou hast delivered me." <sup>1</sup>

B. *The Religious Crisis of the Young Man*. — Men live more than women in drama and agitation. Among the many tensions which affect them inwardly, three are especially noticeable: the awareness of their own strength; boys owe to this the ups and downs of success and failure: the tendency to assert themselves; this stresses the opposition between inferiors and superiors: the instinctive impulse; this provokes a strong tension between the instinctive and the thinking ego.

Out of this triple series of tensions come the obstacles to the youth's religious evolution. First, the *feeling of personal power* often threatens religious sense and life.

<sup>1</sup> Private diary of a girl of 19.

The young man wants to make his mark, conquer the world. This desire, both strong and confused during adolescence, can be discerned through a complexity of feelings and tendencies, in the wish to assert himself and to command, in egoism, pride and the will to dominate. These impulses set various problems for the young man and urge his whole being to action. He wants to use his spiritual and corporal powers for the realization of bold schemes, daring enterprises, glorious, splendid achievements.

But because his religious conceptions and devotional exercises still have childish features, because religion has little consideration in public life, because his surroundings are often purely secular, religion loses some of its value in the mind of the youth dominated by the will to power.

There is, however, uncertainty and irregularity in this adolescent expansion. His aspirations and initiatives are strongly influenced by his environment and by public opinion, mainly concerned with technology and utilitarianism. The will to power is influenced so much by these that there remains little strength and enthusiasm for spiritual and religious values.

And now there dawns the hour of decisions for the thoughtful young man. But then cultural values such as sport, society, profession, technology and economic needs are occupying his mind to such an extent that spirituality and religion fade away in the midst of overt or latent conflicts.

The second group of difficulties is *intellectual*.

The child takes his religion easily without criticism and the same applies to the religious attitude of his environment. Until pre-puberty he has no real doubts. But the self-conscious young man, intellectually mature, no longer accepts truth without proof, and examines it critically. Doubts against the Faith have then to be reckoned with, for the process of evolution has opened the way for them. Illusions and impulses which have been intensified since childhood tend towards independence, liberty and freedom from all moral obligation. The young man is also trying to explain mysteries intellectually. He is distrustful and critical of all that is not demonstrable by reason. Besides which, the bodily awakening is accompanied by an affective dynamism, accentuating the problems facing the intellect and will. Very many youths arrive at a religious existentialism, a period of distrust and doubt, often violent and of long duration. The cause is frequently their milieu, as well as the hypocritical piety and lack of character of religious people, not to mention caricatures of devotion and the rationalistic attitude of their associates. The culminating period of this critical time seems

to be reached at about the age of seventeen. Doubts and criticisms are aimed first at the externals of religion and then progressively at its content, miracles and the mysteries, God and Providence.

This conflict may be intensified to the point of destroying all the youth's fervour and energy, paralyzing his religious life, provoking a serious forgetfulness of duty. It is a fact that sometimes the fight against doubt turns in favour of religious life, and even, from this point of view, the interior struggles accepted and undertaken to give life a very definite religious and moral meaning play a greater part than doubt. Here, however, arises a new obstacle.

This is the third group of conflicts in which *religious difficulties collide with sexual matters*. There is a tension between the youth's body and mind.

The more intense instinctive life, excited by surrounding influences, distracts the adolescent and places him in a sexual ambit. Juvenile idealism and sensual lust struggle in his young soul. This warfare has as its fundamental objectives, on the one hand religious and moral standards, and on the other the desire to live and thirst for pleasure consequent upon original sin and still incompletely developed in him. Religion is put to the test in the battle. The sinful satisfaction of his instincts provoke a rupture and feelings of inferiority, often also an ardent but peaceful desire to come nearer to God. But the search for sexual pleasures devalues the religious element, deprives it of spiritual strength and weakens it. In the bitterness of the conflict a paralyzing doubt sometimes arises: How can God give us these impulses which the will does not resist? How can God exact an almost impossible purity? Then a religious powerlessness invades the tortured soul, a powerlessness which neutralizes all idealism. Whatever the result, these questions of morality and sexuality often decide the fate of religion in the young man's soul. "Where eros and religion are united, eros is ennobled, spiritualized, transfigured and becomes a source of vitality, thanks to religion."<sup>1</sup> Harmony between them is liberating and religiously vivifying.

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Such are in substance the difficulties which boys and girls encounter under one form or another during the religious evolution of adolescence. There are still a few more external characteristics in this conflict to be noted.

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<sup>1</sup> GOLDBRUNNER, J., *Personale Seelsorge*, Freiburg, 1954, p. 64.

Young people generally want to *hide their religious life from the outside world*; they do not like to seem pious and, urged by a refined timidity, seek to conceal the delicacy of their feelings. They do not speak freely of religion and often answer questions evasively. Their apparent religious indifference and opposition are often only masks.

Young people willingly desire the *sensation of the infinite*. A tendency to romanticism and mysticism thus mingles with their religious sense. They like the romantic and mystic lights and shades of a solitary mountain site, a chapel in a castle, dusk. Light and fire, games and singing, the spoken word and prayer, lead their souls to spheres out of this world.

This age also knows *hesitations and irregularities* in religious behaviour. Interior and exterior tensions are felt deeply. Hence alternating 'belief' and 'unbelief,' prayers and blasphemies, love and hate, church and cinema, interest in religion and indifference.

Youth reacts very strongly to *constraint and oversaturation*. Both provoke their resistance and aversion and antipathy often extends to religion itself. It is not by chance that sometimes avowed great enemies of religion, like Nietzsche, come from pietist homes.

If on the other hand, young people have been able to make an attractive religious ideal for themselves and have acquired a deep inner conviction, they often fall into a *juvenile radicalism*, which urges them to combat impiety resolutely but rashly.

The duration and violence of the religious conflict depends, apart from grace, on psychic dispositions, the adolescent's constitution and the influences of his environment. The following 'moments,' included in the adolescent's evolution, favour religious formation.

First, *solitude and the fervour of desires*. Youth often feels misunderstood and isolated as a result. The replies to their search and queries often leave them dissatisfied. In the end, the seeking "I" discovers the liberating "Thou" in the encounter with God.

This need for explanations is intensified by *meditation and the introversion* of budding adolescence. First comes the questioning on the meaning and inner value of things and the result is a state of doubt on religious and philosophical matters. Youth derives from this an understanding, an experience of values, the revelation of affective values and the way is thus opened for piety.

Spiritually favourable action is often the result of the *trouble caused by the world and existence in it*. This anxiety derives from



biological conditions, threats from outside, insecurity, experience of misfortune, sin, pain, illness and death ; impressionable youth is led to seek intellectual support and security of soul in the absolute.

As a whole, religious conflict tends progressively to a solution. Youth becomes more peaceful in its evolution, even in religious evolution where sharp lines appear. A third phase is beginning, that of fixation.

### 3. *Psychic Peace and Fixation.*

Adolescence bears within itself a fundamental tendency to psychic appeasement and inner fixation. Leaving out of account the crisis of adolescence and the painful religious conflicts often due to their surroundings, the young acquire at this time, from the ideological and religious point of view, a large part of their definite traits. Generally speaking, there are three forms of fixation with their interrelations.

A more or less numerous group adopt in youth a negative attitude to religion. They show a lack of understanding of sacred things, are uninterested in religious mystery or reject it disrespectfully and spitefully. That this mentality often has a striking tenacious effect on the moral behaviour and character of the man cannot be denied.

There is another group which build a new world of values for themselves during religious conflict. For them, childhood's paradise was lovely, but is lost. Even the religious universe of childhood has disappeared and other universes and values have replaced it ; another religious attitude has resulted from the crisis. Respect and faith have remained, but the form and contents have changed.

For a third group, childhood's faith has been regained in a new, more spiritual, form. Christian belief gains in depth and quality, thanks to personal research. Religion then becomes a source of light and warmth for the whole of human existence.

## II. FACTORS MODIFYING THE COURSE OF RELIGIOUS EVOLUTION

The individual never develops according to a fixed type, but according to a living process. The fundamental form of evolution always remains the same, certainly, but it is modified by a series of factors, due mainly to the individual's natural ties. We will note briefly three groups of factors.

*I. Constitution.*

Living cells, respiration, digestion, circulation of the blood, the guiding influence of hormones and nervous centres, depend on a living dynamism which acts as a motor and a brake on the individual personality in the inmost depths of the soul. If we ignore this, we shall understand neither the character nor the personal religious evolution of young people. Searching enquiries undertaken among them reveal, for instance, on many occasions the manifestations of a dynamism due to a mixture of races issuing in a religious or moral crisis. At a time of strong inner contradictions the crises and difficulties of hormonal evolution may increase considerably. Thus the leptosome types, in Kretschmer's sense, are less able to support the tensions of religious evolution than the picnic type. We ought not to be surprised if in this case the instability between two extremes reaches the boundary between the normal and abnormal. The instable type (*der fließenden Gehalte*), very susceptible to pleasure, in Pfahler's sense, will be religiously more vulnerable to the erotic and sensual element than the stable type (*der festen inneren Gehalte*). The latter, on the other hand, is more inclined to doubt, to assert himself, to suffer from surrounding immorality.

Dispositions to psychosis and nevrosis also play their part. The actual time of the evolution must also be taken into account. Owing to their spiritual immaturity, the young are often very impressionable, psychically and biologically. The many attractions of modern civilization turn easily the central psychic activity to which religion belongs towards the periphery, to an exterior vitality. The way is thus prepared for materialism in their lives.

*2. Education in Early Childhood.*

Depth psychology has long convinced us of the great importance of the education received in early years. During our whole lives we carry in the depths of our souls the effects of the events of our first seven years. This is particularly true of religious evolution.

If the child in his first reflections and questions about God receives scant attention from his parents and if he is wounded in his religious feelings, it is to be feared that he will not take the question of religion seriously at the age of puberty, in spite of former fidelity to religious exercises, or that he will be attacked by grave doubts. His subconscious has already developed too far in the direction of opposition. Equally, the weakening of the natural religious dispositions of the child exert a paralyzing action on the religious

evolution of the adolescent. Only especially impressive events will later be able to rouse the soul from its religious insensibility. "Saturation" in childhood may bring about a deep antireligious effect, often becoming a rupture at the time of psychic trouble in growth. A family atmosphere which is morally and religiously healthy offers the best guarantee of normal religious evolution. The psychic powers are built up favourably and influence, by means of the subconscious, the ideas, judgments and acts of the will.

### 3. *Environment.*

The personal being is necessarily 'himself.' The more he is 'himself,' the more he tries to rise above himself and the more important his environment becomes, that is to say, the place in which the child lives and grows up, school, books, films, streets, workshop, profession, neighbours, to which he is closely united. All this plays a part in the final rising above ourselves to attain the absolute Being, God.

Environment is also highly important in the period of adolescence. At the time of his religious awakening, the adolescent knows instinctively if his ideas are taken seriously by those around him. He discovers the sad truth of the contradiction between teaching and life. Under the influence of companions who are indifferent or hostile to religion, especially if those in authority over him have no religion, religious things soon lose their value in his eyes. Similarly, the boy of 16 to 17, inwardly uncertain and inconstant and the girl ruled by affectivity are very much influenced in their religious conflict by their surroundings. These cause them to study a certain aspect of things, throw light on them or obscure them, form or distort them.

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The process of maturation and the modifying influences interact upon the religious evolution of youth. The final formation remains, however, a secret between God and the soul, the mystery of grace.

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# Moral Conscience

## *Differences in 17-year-old Boys and Girls*

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The present enquiry <sup>2</sup> is based on about 2,000 answers, to a questionnaire distributed between 1948 and 1950. To examine thoroughly the phenomena of conscience, understand them and eventually discover their underlying structure, it is obviously necessary to make separate research into the stages of childhood, puberty and adolescence. That is the only foundation for a true and fruitful understanding of the development of the moral conscience. This article will study the replies of *seventeen-year-olds*: 45 boys and 65 girls.

At the age of seventeen the maturation process proceeds more peacefully; they have attained physiological maturity and psychically already possess a relative equilibrium, a conversion to the objective and a positive judgment. Their statements regarding their own phenomena of conscience in the immediate present or a relatively recent past give on the whole an impression of objectivity and a long sighted view. Even when they refer to childhood experiences, as in certain cases during our enquiry, their facts show,

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<sup>2</sup> The results of the complete enquiry are to be found in the author's *Das Gewissen bei Jugendlichen*, Göttingen, 1956.

almost without exception, features of clear memories and adequate judgments.

The questionnaire (presented during school and for which an hour of free time was allocated) contained 5 questions. The first two dealt respectively with good and bad conscience. In each case, examples had to be given. As we had hoped, these were taken from their own experience, although we had not suggested this in the questions.

1st Question. — *How do you know a good conscience ? Give an example.*

2nd Question. — *How do you know a bad conscience ? Give an example.*

In the 3rd question they were asked to give their opinion on some 'probable' phenomena of conscience in persons known to them by their study of history, languages, religion (like Hagen and Kriemhild, Antigone, various examples from the Bible). But the results are not reported on here.

4th Question. — *Have you already definitely been aware of your conscience ? At what age ?*

5th Question. — *What is the earliest memory you have of your conscience ? What was it ? How old were you ?*

These last two questions, decisive for the aims of our enquiry, will perhaps appear too general and insufficiently defined. We were extremely anxious to avoid as far as possible any suggestion and it was for that reason that we thus phrased the questions.<sup>1</sup>

The phenomena of conscience were intimate in character revealing the moral personality and the opinion each had of self. Hence the difficulty in obtaining the necessary material for the psychological explanation of these phenomena. In spite of these obstacles, which we quite understand and respect, the great majority of our seventeen-year-olds replied to these two questions. Out of 45 boys and 65 girls of that age, only 3 boys (7%) and 11 girls (19%) expressly refused to answer or did not answer ; their replies to the other questions, however, provided certain data on these points.

As conscience phenomena are often considered and described in

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<sup>1</sup> In fact, a number of *young adolescents* and *children* did not answer the last two questions, some without giving a reason, others considering the experiences too personal.

connection with religious obligations, it should be noted that the school children of 17 were all Catholics, with the exception of 3 Protestants. In studying these answers, and also those of the younger pupils, we often had the impression of listening to a real profession of faith. There is, however, no essential difference which might be due to their religious beliefs.

### I. GOOD CONSCIENCE

Out of the 45 boys and 65 girls of 17, 42 boys and 42 girls, that is, 93% and 65% respectively, note phenomena of good conscience. These statements should not be interpreted in an exclusive manner nor should a conclusion be drawn from the silence of some of the answers. Certain features of the phenomena of conscience may not have been noted either through bashfulness or, for good actions, through modesty.

A good conscience is shown by interior peace, a certain joy, an inner contentment at the thought of an action performed in accordance with moral norms, a sort of acquiescence and interior approval by the ‘ voice ’ of conscience. Other phenomena which are not shown in detail in the tables are more or less frequent in the actual experiences, namely : no difficulty in looking someone in the face, easier work, encouragement to act always in the same way, quiet sleep, etc.

TABLE I

Inward Experiences of a Good Conscience.		
	Boys (42, that is, 93 %)	GIRLS (42, that is, 65 %)
Tranquillity (Ruhe)	15 = 36 %	21 = 50 %
Joy (Freude)	10 = 24 %	13 = 31 %
Contentment (Zufriedenheit)	10 = 24 %	8 = 19 %
Approval (Anerkennung)	11 = 26 %	5 = 12 %
Miscellaneous (Sonstige)	26 = 62 %	26 = 62 %

The frequency of the phenomena specified varies between 12% and 50%, as the table shows. *Nothing indicates a typical diversity of phenomena between the two sexes.* But it is apparent that the inner contentment aroused by an action judged to be morally good is

concretely linked to the approval of that action. In contentment the soul is "free from the uneasiness and tension provoked by unsatisfied aspirations." The aspirations here satisfied are those which a man hopes to realize in practical life on the moral plane which is his: hence inward peace and tranquillity. It is also clear that the expressions tranquillity, contentment, interior approval, often mean similar, if not identical, phenomena...

## II. BAD CONSCIENCE

The phenomena of a bad conscience seem to be more frequent than the good for seventeen-year-olds. They are felt more deeply, as can be discovered from many communications dealing with the depth psychology of youth. *All* the boys had experienced a bad conscience. Among the girls 56 (= 86%) gave details concerning their experience of a bad conscience.

Amongst the phenomena described the first place is not given, as might have been expected, to remorse or feelings of inner uneasiness. 15 boys and 22 girls experienced *remorse*. That represents 33% of the boys and 39.3% of the girls who indicated phenomena of a bad conscience which enabled us to draw conclusions as to the existence of these phenomena.

It seems that *self-reproach* should be associated with remorse, but as they resemble each other phenomenologically and structurally it is very hard for young people to separate them. Only two girls and six boys (= 4% and 13%) mentioned these reprimands of conscience.

TABLE II

Inward Experiences of a Bad Conscience			
		Boys (45, that is 100 %)	GIRLS (56, that is 86 %)
Feeling of guilt	(Schuldbewusstsein)	31 = 69 %	47 = 84 %
Uneasiness	(Unruhe)	28 = 62 %	39 = 70 %
Remorse	(Gewissensbisse)	15 = 33 %	22 = 39 %
Anxiety (fear)	(Angst (Furcht))	15 = 33 %	20 = 36 %
Repentance	(Reue)	11 = 24 %	8 = 14 %
Timidity, etc.	(Scheu, u. ä.)	9 = 20 %	19 = 34 %
Reproaches and blame	(Vorwürfe und Tadel)	6 = 13 %	2 = 4 %
Miscellaneous	(Sonstige)	38 = 84 %	53 = 95 %



Inward uneasiness is more frequent than remorse. Among those who felt a bad conscience 28 boys (= 62%) and 39 girls (70%) felt this uneasiness. It is probable that there was in this uneasiness a good deal of remorse and that the remorse caused the disquiet. One pupil remarked that with the remorse a painful agitation was associated, usually resulting in inability to think clearly. However, this association does not seem necessary and is not always remarked upon. Remorse can exist without uneasiness being felt; in the same way disquiet connected with a moral action, and inexplicable at first, can be produced without remorse properly so-called with its painful and grievous characteristics. It can thus be understood that for girls as well as boys remorse is about a half less frequent than uneasiness. Besides which, uneasiness tends to express itself, as the replies often indicated, while this tendency does not exist in remorse.

The bad conscience is characterized by the *feeling of guilt* much more than by uneasiness. Both with boys and girls it is most frequently associated with a bad conscience which reveals its existence. 31 boys (= 69%) and 47 girls (= 84%) felt guilt. The expressions by which they describe this feeling show that this phenomenon has several shades of intensity. Thought is centred on the failure, one is full of anxiety and does not want to be seen, the fault is continually felt, "something weighs upon me and does not let me be free." Others note agitation during several weeks because of a small theft; they could not look anyone in the face, felt shame in the presence of others and thought their behaviour betrayed what they had done.

Almost half the boys (15) and girls (22) who mentioned the guilty feeling say nothing about remorse being felt at the same time. This silence does not prove that with young people the sentiment of guilt has always been without remorse. It seems to us, however, that the possibility of a feeling of guilt isolated from remorse could be contested.

The phenomena of *anxiety* and *fear* have not been separated in our table, because even if there is a phenomenal difference between them, the pupils cannot perceive it. In a very great number of cases the anxiety is not with reference to an eternal judge, but to the possibility of discovery, of punishment by the teacher or also of shame in front of others or oneself. It is possible that in the uneasiness, often mentioned, there is some anxiety, but this cannot be concluded from the material of our enquiry.

We have placed *timidity*, etc. (that is, the tendency to run away and hide) separately in our table. Timidity is much more frequent

among girls (19) than boys (9), that is, 34% and 20% respectively. This may be explained by the difference in character : as a rule, women are more reserved, men more aggressive and in certain fields, braver.

The phenomenon of *repentance* is fairly often mentioned among the phenomena of a bad conscience, by 11 boys (= 24%) and 8 girls (= 14%).

As well as these indications, 38 boys and 53 girls, 84% and 95% respectively, mention other phenomena (partly concomitant and subsequent) of a bad conscience : various tendencies to reparation, insecurity, distrust of self, sleepless nights, palpitations, blushing, etc. The 'miscellaneous' in the table often concern *relations with others* : solitude is sought, others avoided, one becomes silent or else tries to find relief in conversation and society ; some avoid other people in general but seek out a friend. Several times depression is mentioned, sometimes tears.

Only 2 boys and 6 girls mention phenomena not given in the table. Others have felt 'miscellaneous' phenomena of bad conscience as well as those named.

We can therefore define a *bad conscience* on the basis of the descriptions given by 17-year-olds : *a state of feeling of guilt and uneasiness caused by a failure*, a state which is *very often connected with the negative feelings of anxiety and depression*, with their different forms of manifestation. Thus arises a feeling of interior insecurity and a diminution of the feeling of personal worth, exteriorized in behaviour : fear to come forward, to meet others, for fear of thus betraying one's fault ; finally, the thought in many cases " that the misdeed is inscribed on one's forehead " and that everyone notices it.

### III. TEMPORAL DIMENSION OF THE CONSCIENCE

Theological and phenomenological research on the problem of the conscience have revealed the difference between an *antecedent conscience* and a *subsequent conscience*. The " conscientia antecedens " manifests itself already à propos of a moral or immoral behaviour in the sphere of simple possibilities, while the " conscientia consequens " only appears after the action. The preliminary conscience (or antecedent) refers to the future ; the retroactive (or subsequent) conscience refers to the past by its judgment on the moral value or non-value of the act. The indication of the future consequences of the act may be connected with this judgment of the

past, an indication which the preliminary conscience presents sometimes in a hypothetical form. The retroactive conscience is a good or bad conscience according to the moral quality of the act to which it refers. We have described the phenomena.

The question arises as to whether, in the preliminary conscience itself, good and bad conscience can be distinguished ; and what this distinction would mean ?

Individual replies show a difference between the good and bad conscience in the preliminary conscience. Examples : " The good conscience warns us before the act. " The bad conscience shows before the action only the attraction of the bad and puts the good in the shade. " When I hesitate before doing something bad, the bad conscience urges me on. " — " Man has two inner voices. One of them always counsels evil, the other says the opposite. It is the latter that I ought to listen to. " — " The bad conscience fights the good conscience. "

The preliminary conscience is not felt so frequently as the retroactive. The preliminary conscience manifests itself in the form of advice or warning, counsel and disuasion, commandments or prohibitions, or also, according to the replies, moral injunctions commonly admitted. It seems that it does not judge theoretically of what is good or bad, but only gives a personal decision in face of a moral value or non-value. The moral injunction is made independently of the will or desire of the person ; it is autonomous, separate from the will and desire of the individual. Sometimes it even seems to deny itself to the person who desires fervently to have some guidance in a problematical situation. Concerning this silence of the voice of conscience, one wrote : " I have experienced it. But always the bad... In cases when I was not able to decide between good and evil, conscience did not help me. I did not then hear any inner voice. "

TABLE III

Experience of Antecedent Conscience as			
		Boys (23, that is 53 %)	GIRLS (13, that is 20 %)
Advice	(Weisung)	12 = 27 %	5 = 38 %
Direction	(Mahnung)	12 = 27 %	4 = 31 %
Warning	(Warnung)	4 = 9 %	3 = 23 %

It follows from this table that the *antecedent conscience is felt much less by girls than by boys*. This fact is hard to explain. Such a marked difference cannot be attributed to chance, all the more as the figures concerning the retroactive conscience reveal a much smaller difference : 44 boys and 59 girls (98% and 91%). We may reply in some cases that the girls have hardly noticed or repressed or intentionally silenced (the questions did not deal expressly with them) these phenomena when they occurred ; but the great difference of 20% to 53% still remains hard to explain. An attempt at interpretation might be as follows : in the preliminary conscience, the noetic aspect (knowledge) of the phenomenon is more marked than the affective. Now, according to the replies, the affective side of phenomena of conscience is felt more keenly by girls and therefore more distinct. On the contrary, the dynamic and noetic elements are preponderant in the description of phenomena of conscience by the boys. Certainly, one cannot identify without more data the retrospective memory or the description of things which are remembered, with the feeling felt at the moment. However, the notable numerical divergences could hardly be explained unless real differences already existed in the experience itself.

#### IV. INTERNAL STRUCTURE OF THE PHENOMENA OF CONSCIENCE

While recognizing the difficulties of the question, we now propose to analyse the internal structure of the phenomena of conscience, confining ourselves to the noetic and dynamic elements of the phenomena of conscience in general.

##### 1. *Noetic Elements.*

The replies to the questionnaire permitted us to distinguish between indications and noetic elements. In the *indications* we have been led to make a distinction between the general indications and those which show themselves in the form of direction or warning.

This distinction must not, however, be considered as adequate.

Among the *noetic elements* properly so-called, we especially noted the 'voice,' approval and the opposite: reproach and blame, as well as a constraint in thinking and fixing one's thoughts on a determinate moral content, concerning the behaviour of the personality itself. This fixation is only encountered in the bad conscience. The adolescent cannot help thinking of his action, his thoughts



revert continually to it. With this fixation is connected persistent remorse, as many replies indicate. One pupil, in whom this fixation was curiously prolonged, described it thus: "I could not get rid of this idea for weeks, and spoke of it to everyone."

All the boys (100%) who replied concerning their phenomena of conscience indicated noetic elements, while 12 girls (= 18%) gave no information on the subject. 12 boys (= 27%) and 5 girls (= 8%) mentioned *indications*; 12 boys and 4 girls, *directions*. Only 4 boys and 3 girls were conscious of a *warning*. The experience of a *voice*, a slight murmur, is fairly often indicated by boys and girls. But the seventeen-year-olds, contrary to the *twelve and thirteens*, grasp the analogy of this manner of speaking. One of them writes: "If I have done wrong... I become uneasy; it is as though someone knocks inside me and remonstrates with me in a voice which frightens me. When I try to fight against it, it starts again and scolds me more strongly, according to the gravity of the fault." The voice of conscience was noticed by 17 boys (= 38%) and 19 girls (= 29%). It is sometimes described as directing or warning. These formulae (a warning voice, etc.) show that the distinctions introduced by us for more clarity in the noetic elements cannot be presented as separate aspects in the phenomena. Therefore, the fact that determined noetic elements are mentioned and others passed over is not to be taken in an exclusive but a positive, sense.

A number of boys but few girls felt in the phenomena of a good conscience an interior *approval* (praise, acquiescence): 11 boys (= 24%) and 5 girls (= 8%). This difference between the sexes is notable. The explanation probably lies in the following possibility: (no doubt there was a difference in the experience itself, but this cannot be estimated quantitatively): *approval and praise and the pursuit thereof is more frequent among boys of this age than among girls*. This pursuit is turned towards the exterior, but it may happen that owing to this extravert tendency, when the boy is attending to interior phenomena, the element of exterior approval is noticed more by him than by a girl. If this supposition is exact, the category of approval and praise would be more present in the mind of the boy describing his states of conscience than to that of the girl, much more attentive to the interior state.

*The importance of noetic elements in the internal structure of the phenomena of conscience in seventeen-year-olds can be summed up as follows, according to the replies received and the commentaries accompanying our tables. Knowledge is an essential part of the phenomena of conscience among seventeen-year-olds, especially in the form of perception of the moral value or non-value of the personal action, which is the core of the phenomenon.*

The girls' replies, taken textually, do not exclude the possibility of phenomena of conscience which are less frequent in which noetic elements are not noticed. All the boys mention cognitive moments (at least one) in their replies; on the contrary, 12 girls (= 19%) do not mention a noetic aspect of their experience. Some girls, however, refuse, expressly or 'via facti,' to reply to questions as to their own conscience phenomena, or else reply in a way which conveys nothing essential for the aim of our enquiry. This refusal or rather useless replies do not, however, prove that these girls did not feel any of the phenomena nor that they did not notice any noetic element. However, it must be admitted that, even in the cases where no noetic element is mentioned, the moral value or non-value has more or less clearly touched the conscience and has been felt in a more indeterminate form. For the perception, even obscure, of the moral value or non-value, or again a certain presentiment of this quality in our action, seems to be a constituent element in the phenomena of conscience. The descriptions of the phenomena of conscience of their own or of others, as they are to be found in the replies, are only comprehensible by the supposition that the positive or negative moral value of an action is apparent to the agent in some form or another, that is to say, is grasped in some way by the understanding.

## 2. *Dynamic Aspect.*

In the phenomena of conscience of seventeen-year-olds, the dynamic aspect seems to be more apparent to the consciousness than noetic elements. Almost all the boys (41 = 91%) speak of it or give descriptions, according to which *impulsive components* are contained in their phenomena of conscience. Three quarters of the girls (49 = 75%) mention impulsive tendencies felt in their phenomena of conscience.

The orientation proper to the *antecedent conscience* clearly shows that impulsive components enter necessarily into this phenomenon, that they are essential to it. For this activity of the conscience refers to an action to be performed, a possible and attractive action confronting the person. It does not concern a purely speculative and distant possibility, but a possibility entering the domain of the person's inclinations and immediately realizable. This complex of possibility, inclination and immediate realization, is found in the description which a pupil gives of the first phenomenon of conscience which she remembers: "The *first time* that I felt my conscience, I was 12. It told me that I ought not to commit the sin that I was on

the point of doing. I thought that I could confess it, but all the same, I reflected further and was so sorry to have committed it that tears really ran down my cheeks and I felt terrible remorse." According to this description, the antecedent conscience tried during the state of temptation to pull away from the immoral action. But equally, the posterior remorse, with intense repentance tending to exteriorization, is characterized by impulsive elements, in this sense at least, that the pupil wished (as always in repentance) that the action had not been committed. According to Moers' enquiries, the voluntary factors, that is the dynamic elements, are constituents of repentance.

The same pupil's reply to the 4th question shows still more clearly that there exist in the *retroactive conscience* instinctive impulses which may lead to repentance and good resolutions. The pupil writes : " When I *particularly* felt my conscience, I was 15. It was after a grave sin which I had committed through indifference ; thinking that I could confess it, I did not think about it any more. However, afterwards it troubled me terribly and I regretted it with my whole heart ; I promised myself that I would not do it again. "

Their phenomena of conscience frequently include a *tendency to act morally*: 33 boys (= 73%) and 25 girls (= 38%) mention this. This tendency partly refers to the past, partly to the future. Tendencies turned towards the future do not only exist in the phenomenon of the antecedent conscience. It often also signifies a resolution to avoid the mistake or to cut short as far as possible the states of temptation. One pupil rejoices at " now having a pure heart and resolves to abstain from committing these sins. " Another becomes " uneasy and represents to herself the consequences of her sin ; she proposes seriously to herself to avoid the next occasion. "

It is not rarely that the impulse inspires a wish to clear the conscience and consequently to own up to parents or in confession. A pupil who had lied to her mother writes : " I could not bear it any longer in the evening. I went to her and owned up ; although she scolded me severely I was more pleased than ever at having a clear conscience. "

Equally in the *uneasiness of conscience*, a complex phenomenon, containing various spheres of psychism, there are impulsive components, which touch the conscience more or less closely. Often the need is felt to get away from the moral and psychological situation caused by the sin, they want to free themselves from the burden and return to a pure state of conscience and a pure heart.

A number of the pupils felt tendencies to *run away and hide* under the following forms : they avoid other people's gaze or do not want

to be seen at all, for they think that their action would be thus revealed ; they avoid conversation for fear that their action would be discovered.

Knowledge of the phenomena of conscience among seventeen-year-olds would be increased had they mentioned more concerning their immediate present, rather than reported on phenomena of their childhood. But it may be that they do not remember clearly an experience in the present, either because they have repressed it or else because they do not want to speak of it. Nevertheless, the phenomena of childhood allow of the conclusion that these tendencies to run away, to hide, associated with the fear of being discovered, do not seem extraordinary to them at the age of seventeen, even for their present actions.

Among the boys as among the girls about a quarter mention tendencies to run away and hide : 11 boys (= 24%) and 19 girls (= 29%).

The tendency to compensate for injustice by *reparation and repentance* and the impulse to act morally in future, are more often mentioned by the boys than the girls (compensation, 27% : 17% ; impulse to moral action, 73% : 38%). We consider it as likely that *the dynamic aspect contained in the phenomena of anxiety and fear is more easily transformed in boys than in girls into dynamism of reparation and moral reform and shows itself consequently less in a tendency to run away and hide.*

The dynamic aspect of the phenomena of conscience is visible in the *struggles of conscience*, which are only expressly mentioned by 4 boys (= 9%) and 7 girls (= 11%). We should have liked a more detailed description of these struggles, but it is impossible ; the replies only mention two opposing voices. One pupil writes : " I recognize the bad conscience by the uneasiness at what one has done. One feels that one has done wrong and mostly tries to avoid the thought. One hides it away and tries to excuse the action. "

This enquiry on phenomena of conscience and their inner structure among seventeen-year-olds show that the reference to moral values is essential for phenomena of conscience, on condition that these moral values are presented to the conscience with a personal appeal. An adequate analysis should therefore necessarily consider their implication in the activity of the conscience. The results of the enquiry, described above, show in any case that an exclusively intellectual or voluntary theory does not respond to the phenomena and consequently cannot be considered as valid.



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# Religious Vocational Concepts Revealed by Survey

by Sister Miriam de Lourdes Mc MAHON

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The present crisis of vocations to religion has commenced a revival of interest in these external aspects and psychological factors as contributory to the fact that religious vocations have not kept pace with the expansion of material works and needs of the Church.

At vocational convocations and institutes, hypotheses have been presented as possible causes for the present shortage of religious personnel. These discussions were based on adult experiences and on religious observing their own vocation in retrospect. This intellectual exchange has brought to light the wide variety of thought entertained by religious regarding the vocational concepts of adolescents; it has manifested also the wide range of divergent and at times, incongruous opinions as to the best psychological approach to the question of religious vocations. Since such conjectural evidence could not be applied validly to the youth of today, present day counseling required the self-revealed information on religious vocations from students themselves. Hence this study was devised to investigate the problem scientifically. The high school population today will supply the vocations for tomorrow. This

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number will produce the immediate vocations through their own consecration and those of the future through their children. What they think about religious life is therefore important.

## I. A GENERAL VIEW ON THE STUDY

*Purpose-Subjects-Materials.* The purpose of the investigation was to discover the religious vocational concepts of adolescent girls in the Archdiocese of New York. The study also sought to determine how intelligence and academic grade level affected these concepts. The subjects were six hundred girls, chosen from a total population of two thousand students of a central diocesan high school located in the City of New York. They formed a very heterogeneous sample representing a variety of races, nationalities, cultural backgrounds, and neighborhood environments, as their guidance records revealed. The subjects had been graduated from elementary schools conducted by the various religious communities of women teaching in the Archdiocese, as well as from the New York City public schools. At the time of the survey, the students were in the second semester of the ninth, tenth, eleventh, and twelfth grades. The chronological ages ranged from twelve to nineteen years. The materials employed in this experimental study included a standardized test of mental ability with a reported reliability of .92 and a check-list on religious vocations.

*The Religious Vocation Check-List*<sup>1</sup> was carefully constructed by the investigator ; it was validated in accordance with the best procedures recommended in the field of psychology today. It consisted of sixty-three questions pertinent to religious vocations. Each question was listed in multiple-choice form, and the entire check-list comprised a total of 277 items. After two trial administrations of the test and subsequent interviews, the newly revised and final edition was divided into four areas according to the following classifications : (1) Religious Vocations As a Personal Way of Life ; (2) Attitudes toward Religious Vocations within the Environmental Frame of Reference ; (3) Theology of Religious Vocations ; (4) Religious Vocational Guidance and Practice.

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<sup>1</sup> Sister Miriam de Lourdes McMahon, ' An Investigation of the Religious Vocational Concepts of High School Girls, ' Unpublished Doctor's Dissertation, New York, Fordham University, 1955, p. 487.

*Procedure and Techniques.* The normative survey type of research was employed in this investigation. At the beginning of the spring semester the *Otis Self-Administering Test of Mental Ability, Higher Examination, Form A* was administered to the entire student body of the central diocesan high school. The subjects were selected by means of a random sampling and then divided into three groups on each grade level according to the I. Q. results.

The check-list was administered by carefully selected teachers, all of whom were experienced in psychological testing, insuring uniformity of procedure. The pupils were put at their ease by informing them that no one in the school would check the responses, that the information would in no way affect their status in school but would be used precisely for research purposes. Furthermore, to reassure the subjects, it was recommended that they refrain from placing their names or any other identification on the check-list.

## II. ANALYSIS OF THE FINDINGS

### I. *Religious Vocations as a Personal Way of Life.*

*Time Element Involved.* — It was interesting to discover that 94 per cent of the subjects of this study *had contemplated the religious state* and that the number increased in proportion to the higher intellectual levels ; as many as 97 per cent of the above average mental ability group and 96 per cent of the juniors responded in the affirmative. This fact however, was more surprising : 62 per cent *had not yet abandoned the possibility* of the religious life for themselves. Sixty-six per cent of the girls in the highest mental ability level and 65 per cent of the seniors, just one month before graduation, acknowledged that they still thought of the religious state at least ‘sometimes’ as a personal way of life. Here the question could be asked : What happens to the 65 per cent after high school ? Are there reapers at hand or are these aspirations of consecration allowed simply to vanish ? This might be a pointed question especially for parish priests.

Evidently at all levels of the academic ladder esteem and reverence should be taught for the religious state since three-fourths of the subjects first conceived the thought of religion as a personal way of life *while attending elementary school*. The idea was strongest, however, in high school and in the last two years of grade school.



These results were in keeping with the best vocational theories in adolescent psychology. They emphasized the fact too, that religious should be conscious always of vocations even though the age-group in which they labour is far removed from executing the vocation decision. In all God's work there seems to be a preliminary preparation for subsequent graces. These may be inoperative without the long-range planning of the supernatural soil.

*Personal Reactions to Religious Vocations.* — Have youth received a sufficient challenge to move into action? It is not enough to desire in a sort of wishful thinking. Faith and good works are the way to salvation and to sanctity. The desire for perfection is much more active in youth today than is generally believed. Ninety per cent of the total group, and 92 per cent of the seniors, claimed *they desired to live a life of greater perfection*. On the three different I. Q. levels, the desire for perfection showed a gradual increase to 95 per cent of the subjects who formed the above average group. However, almost one-half of the seniors and those in the highest intellectual bracket as well as 57 per cent of the sophomores admitted that they were frightened at the thought of a religious vocation for themselves.

The interviews disclosed that *fear* resulted sometimes from consideration of one's own inadequacy. Encouragement and strength must be acquired from whole-hearted reliance on Christ and also by the development of the moral virtues. The only thing Saint Paul claimed that he personally brought to the ministry, was weakness. His power was Christ's. Fear also came from selfishness. This is an escape from the reality of facing the fact of grace and the function God has determined for the individual in His Providential plan of Redemption for the universe.

The person who exhibits fear has a problem of vocational inhibition and she must be guided into an adequate solution. The direct approach should be used against the former symptoms by building up confidence in God; indirect techniques should be employed in counteracting the inertia in the latter case by the challenge to glory in generosity to God and in the complete gift of oneself as expressed in the 'Suscipe.'

To the question: *Would you purposely date if you saw clearly that God's will pointed to a religious vocation for you?*, 80 per cent responded in the affirmative. However, it was clear that many girls had a different concept of the situation when "going steady" was the criterion. Thirty-five per cent of the entire group selected

“yes” or “perhaps” to indicate that they would still continue to go steadily with a boy even after they definitely decided to enter religious life. The principle involved was least apprehended by 43 per cent of the lowest mental ability group and by 40 per cent of the freshmen. Certainly, these subjects had not developed a Christian sensitivity to the Mind of Christ nor to the practice of habitually avoiding those occasions that might result in the loss of grace and in a negative answer to vocation.

A possible clue to the shortage of religious personnel might be found in the attitude manifested by about one-half of these subjects who acknowledged that they deliberately avoided the thought of a religious vocation as a personal way of life.

*Attractions and Aversions.* — Approximately two-fifths of the subjects described religious life as being *more difficult* and 26 per cent as *less difficult* than that of a wife and mother. Forty per cent of the mentally superior students and 43 per cent of the juniors believed that both states of life offered *equal difficulty*. On the three mental ability levels and within all academic grades except the sophomores, religious life was classified by more subjects as “difficult” rather than easy, dull, or “interesting.” Forty-one per cent of the sophomores described it as “interesting.” To the question: *What do you think you would find most difficult in religious life?*, came the following rank-order in their responses: humiliations, obedience, poverty, and chastity.

Attractions for the luxury of modern living were strong deterrents to religious vocational aspirations: almost 60 per cent acknowledged that worldly attractions were sufficiently strong to deflect their interest from a religious vocation. However, when other alternatives were suggested their importance seemed less significant. Eighty-four per cent of the entire group and 88 per cent of the seniors said the greatest aversion for them was the forfeiting of marriage, their own home, children, and also family life.

Religious congregations were founded on the basic principle of the family. Could it be that other factors have conspicuously taken precedence to this vital bond? Evidently the strong family spirit would be a deciding factor in many vocations today.

## 2. Religious Vocational Attitudes Within the Environment.

*Intrafamilial Attitudes.* — About three-fourths of the Catholic high school girls thought their *mother* would be agreeable to a

religious vocation for them ; 13 per cent interpreted their mother's attitude as one of indifference, and 10 per cent claimed their mother was opposed. Maternal opposition tended to rise among the seniors and the above average mental ability group to 13 per cent.

The estimate of agreeableness on the part of their *father* decreased to 61 per cent. Indifference increased to 21 per cent, and opposition to 13 per cent.<sup>1</sup> Within each grade, the same pattern was obvious : the sophomores claimed 21 per cent less favorableness for their fathers toward a religious vocation than was evident when the girls described their mother's attitude. Twenty-four per cent of the seniors thought their father would be indifferent but 16 per cent of the freshmen said their father would be hostile to their following a religious vocation. When the responses were examined on the basis of intelligence quotients it was discovered that paternal favorableness increased among the below average group to 64 per cent but a tendency toward opposition ascended with the higher mental levels. Fathers would also show more indifference and more opposition than mothers to the community of their daughter's choice.

When the subjects indicated their attitude toward a *vocational decision on the part of their brother and sister*, the findings indicated the following results. On all mental levels and in each grade the girls were happier, less indifferent, and less opposed to a religious vocation for their *brother* than for their sister.

*Extrafamilial Attitudes.* -- The analysis of the subjects' attitude toward a *close friend* who decided to enter religion, revealed that fewer girls would encourage her than a brother or sister, more would remain indifferent, and about the same number would oppose her decision. Most of the participants however, would advise her to prove herself over a long period of time before carrying out her resolution to follow a religious vocation.

It was interesting to note the changed parental attitudes

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<sup>1</sup> A recent Belgian enquiry shows that out of nearly 4,000 *nuns* (85 % of the total number in the diocese of Tournai), 53 % had *in fact* been encouraged, or their freedom respected, by their *mother* and 51 % by their *father*. Preventive opposition, and temporary or final opposition had *in fact* been manifested by 23 % of the *mothers* and 24 % of the fathers. In this connection, we would refer to the remarkable scientific study by M. T. MATTEZ (Religieuse Hospitalière du Sacré-Cœur), *Quelques aspects du contexte sociologique de la vocation religieuse* (Mémoire de l'École des Sciences Politiques et Sociales, Université de Louvain, 1955-1957 pages, roneotyped, 200 fr., at the Centre Diocésain de Documentation, Tournai, BELGIUM), pp. 109-110. — (Editor's note).

reported when the subjects' vantage point became more objective. Only 59 per cent of the total group and as few as one-half of the seniors felt their closest friend's mother would be happy if her daughter entered religious life. In every case a clear-cut pattern was evident: the subjects saw more opposition in their closest friend's home than in their own and much less parental agreeableness to religion as a state of life. Opposition increased among the mentally superior students and on the higher academic levels to 21 per cent for their closest friend's mother.

### 3. *Theology of Religious Vocations.*

*Interior Prerequisites.* — The data revealed that almost one-half of the subjects held the conviction that there was a *serious obligation* to follow a religious vocation. Thirty-three per cent acknowledged that they were not sure of their responsibility; only 11 per cent responded correctly in the negative. Actually, 82 per cent had not acquired knowledge on this fundamental question. These results were enlightening in view of the fact that the principle has been so frequently and clearly illustrated in the pages of the Gospel.

Eighty-six per cent realized that the religious life is called *the higher life* because there is a total surrender to God of all one has or will be. An average of 91 per cent of the three upper grades, but only 75 per cent of the freshmen answered this item correctly. Some considered religious life the higher life because there is more sacrifice than in marriage or because its members are bound by the vow of chastity.

A question was concerned with discovering whether the subjects thought they could *count on God* to supply the necessary actual grace to persevere, in the case of their following a religious vocation. Fifty-seven per cent of the total number of subjects answered correctly in the affirmative; this question however, would present a problem to 43 per cent of the participants. Their lack of knowledge would be a block to their following a religious vocation with confidence in God's liberality.

*Exterior Prerequisites.* — The scope of the matter discussed here applied to knowledge of religious vocational prerequisites that were exterior and observable. Ninety per cent of the subjects were able to select *the best qualifications for a candidate* to religious life. The characteristics were grouped as follows: "temperamental fitness, mental and physical health, good character." Thirteen per cent of the more intellectually gifted students selected "desire to



be holy, necessary money, great piety " as the preferred qualities for a candidate. Only about one per cent considered " extraordinary attraction, nervous temperament, sufficient money " descriptive of fitness in a candidate.

The question concerned with *education* as a prerequisite for the adoption of the religious state made evident the need for further instruction in this phase of vocational interest. Many of the participants failed to discriminate between requirements established by the Church and those extended by the constitutions of individual congregations. Fifty-five per cent of the entire group, as many as 65 per cent of the sophomores and 58 per cent of the mentally superior students believed that high school graduation was an essential accomplishment before a candidate could apply for admission to a religious community or they expressed doubt with regard to the matter involved. Many of the subjects seemed poorly equipped to advise those of their contacts who would make probable and excellent candidates for domestic functions or practical nursing within religious congregations. Furthermore, talent, a developed skill, or other experience have often compensated for the deficiency in formal education ; frequently even the latent capacity of the individual has enabled the community to give the subject the opportunity of further education to prepare for the apostolate through one of the professions.

Eighty-eight per cent of the subjects believed that *health* is very important as a prerequisite for a religious vocation, but this range dropped considerably when *money* was the concept investigated. Thirty-five per cent thought that insufficient money is an insurmountable obstacle to a person's entering a religious congregation. Those who held this as a conviction increased in inverse proportion to the mental ability levels from 29 per cent of the more intelligent, 34 per cent of the middle group, to 58 per cent of the lowest mental level.

*Basic Knowledge.* — Only about one-half of the students were able to select the appropriate meaning for the expression : " *Consecration of a person to God in religion.* " Many did not see the act of consecration in its totality, but only through particular aspects of the term. In fact, obedience, poverty, and denial of sensual pleasures are the obligation and choice of many who have no claim to a religious congregation. However, one-fifth of the subjects limited their association to the negative and isolated category of " giving up sensual pleasures and living in the virtue of purity. " Another 20 per cent limited their description to " living a life of obedience and

poverty at all times " instead of the complete and positive connotation : " continual movement of one's will to God through the counsels. "

Almost 80 per cent of the participants had no realization of the term : " *Evangelical counsels*. " Only 23 per cent of the total group conceived the evangelical counsels as : " directions of Christ to men. " Even length of time in school did not alter the extent of this knowledge since 23 per cent also represented the number of seniors who had acquired this concept precisely. As many as 45 per cent of the juniors and 42 per cent of the average mental ability group were unable to attempt an answer, but admitted, " I do not know. " Nine per cent of the high school girls believed that the evangelical counsels are " the commands of God ; " 10 per cent " the commandments of the Church ; " 24 per cent " orders of religious superiors ; " 34 per cent claimed they did not know the answer.

When the students were asked to estimate their *knowledge of religious communities*, about one-half considered their knowledge was sufficient ; 37 per cent of the total group and 49 per cent of the intellectually superior admitted their knowledge was " very poor. " Approximately two-fifths of the subjects claimed that they saw no reason or not much *reason for the existence of cloistered communities*. This same number represented the opinion evidenced by the juniors, sophomores, and freshmen as well as 35 per cent of the average mental ability group and 48 per cent of those in the lowest I. Q. level. Seventy-nine per cent of the seniors and 82 per cent of the more intellectual students however, asserted that they saw reason for the existence of cloistered congregations.

*Knowledge of Religious Vows.* — The analysis of the data revealed that one-third of the participants did not know whether *vows* are essential for members of a religious community. When questioned about the promise involved in the vow, approximately one half of the entire group understood that the religious vow is a promise made to God " to do something better than its opposite ; " 37 per cent of the subjects in the highest and average mental ability levels were under the impression that the promise involved in the religious vow consists merely of " avoiding mortal sin for the rest of one's life ; " about 10 per cent of these same two groups claimed the religious vow is a promise " to choose always what is most displeasing to the taste. "

This item sought to determine *the effects of the religious vows of poverty, chastity, and obedience*. The survey showed that 57

per cent of the subjects declared correctly, that the vows "give the individual greater liberty of spirit;" 42 per cent represented fewer girls in the highest group of mental ability who were able to give the true function of the vows. When the data were scrutinized on grade levels, it was interesting to discover that 43 per cent of the seniors, 45 per cent of the juniors, 30 per cent of the sophomores, and 45 per cent of the freshmen considered that the religious vows either "changed the personality of the person," "caused a physical and mental strain" or they admitted they were unable to respond correctly to the question.

The inquiry, in reference to *the permanency of the vows* under the circumstance that a religious for some grave reason wished to leave her congregation, revealed concepts that were preparatory for, and symptomatic of taking scandal even in the case of a religious who had legitimately separated from her community. As many as 41 per cent of the subjects believed that such a religious would live in sacrilege for the rest of her life, that nothing could be done about releasing her from her vows, or they admitted that they were not sure of the answer. Fewer seniors responded incorrectly; the number of subjects who recognized that the Church had the power to dispense a religious from her vows increased in direct proportion with the academic level in high school and also with the I. Q. scores.

*Concepts Inherent in the Decision.* — This item was arranged to discover whether the youth of high school knew *when a definite religious vocation was manifested*. It was somewhat surprising to find that in every grade not even one-half of the subjects had acquired this essential initial knowledge pertaining to a religious vocation. Even among the seniors, 53 per cent did not know that the religious vocation was manifested when the person was accepted for vows by the bishop and religious superiors. This information was also lacking to 51 per cent of the juniors, 64 per cent of the sophomores, and 69 per cent of the freshmen. These students believed that the religious vocation occurred when a person entered a religious congregation, when one petitioned to become a member of the religious family or they asserted that they did not know the answer. Even 57 per cent of those with the highest I. Qs. and 69 per cent of the lowest mental ability group had not acquired correct knowledge of this item which was considered to be essential for the avoidance of equivocation in contemplating and persevering in the decision to follow a religious vocation.

The inquiry about the subjects' concepts of *mortal sin as an obstacle* to a religious vocation had the distinction of being one of

the four items in this section covering the theology of religious vocations that was answered correctly by the largest proportion of students. Eighty-seven per cent of the high school girls were cognizant of the fact that a habit of mortal sin was an obstacle to a valid decision to pursue the religious life. Five per cent thought that one mortal sin was a deterrent to making such a decision ; 6 per cent believed several mortal sins were an obstacle to selecting religion as a state of life ; nine students were not sure of the correct response.

Specific alternatives were listed that made clear the concepts of the subjects, concerning the line of behaviour they would pursue with regard to a religious vocation *should parents object* to such a decision for their twenty-one year old daughter. A large proportion of the group, or 76 per cent thought the daughter should enter the convent without her parents' consent. Eighteen per cent responded that the daughter should obey her parents' wishes and keep the Fourth Commandment ; 5 per cent did not know the answer, and 1 per cent claimed that the daughter should get married to please her parents.

#### 4. *Religious Vocations and Guidance.*

*Preferences and Reactions.* — It was clear that caution should be adopted by the counselor and that a careful psychological preparation should precede a personal discussion of religious vocations. While the findings showed that *about one-half of the students found it easy to talk about religious vocations, the opposite reaction to such a conversation was equally evident.* Hence the interviewee would need encouragement, motivation, and understanding from the counselor. When asked whether the subjects would like some special help with regard to a religious vocation, the responses were very revealing. It was astounding to find that 64 per cent replied in the affirmative ; 68 per cent of the mentally superior students and 56 per cent of the seniors with a gradual rise to 67 per cent of the freshmen admitted they would like special religious vocational guidance.

Thirty-seven per cent of the subjects said they would object "strongly" or "somewhat" if a teacher who knew them well mentioned the possibility of a religious vocation to them ; 61 per cent on the other hand, claimed that they would not object at all, but they would in fact "feel grateful." On all grade and mental levels, the responses presented many more students reacting in favour of a teacher's mentioning the possibility of a religious vocation



to them than those who were opposed to such a technique prudently administered.

When the students estimated their teachers' attitudes in providing an opportunity to discuss the matter of a vocation, the following results were reported : 66 per cent said their teachers were willing to give time if it were desired by the student ; 13 per cent thought their teachers were over-anxious ; 13 per cent unapproachable ; 6 per cent claimed their teachers were too busy ; 1 per cent that they were unwilling. Most of those who estimated their teachers' attitude as unapproachable were freshmen or subjects in the below average group.

Sixty-two per cent expressed a desire for *the opportunity to participate in a small group discussion on vocations*. Only 38 per cent admitted a decided preference with the modification " very much " for general vocation talks. Fifty per cent were indifferent ; their preference would depend on how the matter was presented by the speaker. Ten per cent responded to this item negatively. Three-fourths of the participants on all grade levels except 63 per cent of the sophomores declared that they would like to have *a regular confessor*, at least sometimes they felt such a need. *Spiritual reading* was attractive to 70 per cent of each academic grade and to the girls of superior intelligence.

*Experiences in Religious Vocational Guidance.* — From their experience in high school, the majority of students or 78 per cent considered that the question of religious vocation was discussed with about the right proportion of time and emphasis. Only 7 per cent thought the topic was discussed too much, but twice as many or 14 per cent of the girls thought vocations were given " too little " consideration.

The subjects were asked if any priest or counselor had ever recommended a special spiritual book to them. To this question only 17 per cent were able to respond in the affirmative.

*Habitual Spiritual Practices.* — Fifteen per cent of the students went to the same priest to confession and 44 per cent reported that they usually confessed to the same priest. Only 15 per cent had developed the practice of weekly confession ; 30 per cent confessed monthly. It was clear from the data presented that more girls in this study went to confession less than once a month than those who confessed weekly. BOWDERN <sup>1</sup> reported that the average sister

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<sup>1</sup> Thomas S. BOWDERN, S. J., ' An Investigation Into the Environmental Factors

who had entered the convent between 1919 and 1929 had formed the habitual practice of going to confession weekly.

Only 7 per cent of the Catholic girls received Holy Communion daily; 26 per cent, participated in the Eucharistic sacrament weekly. The number in each grade who received Holy Communion less than once a month more than doubled the daily communicants. Those who received Holy Communion monthly were 34 per cent of each of the first three grades of high school and 42 per cent of the seniors. BOWDERN found that the average sister in his study was practically a daily communicant before her entrance day between 1919 and 1929.

"How often do you read from a spiritual book?", received the following response. Seven per cent said, daily; 13 per cent, more than once a month; 43 per cent, less than once a month; 19 per cent, selected "never." RAINEY<sup>1</sup> reported from his classical study on the general adolescent population that youth spend approximately two hours a day in leisure-time reading. FLEECE<sup>2</sup> found that 85 per cent of the Catholic boys in his survey read on the average three magazines regularly but that only 9 per cent were Catholic periodicals.

### III. IMPLICATIONS OF THE STUDY

From an evaluation of the self-revealed religious vocational concepts many recommendations could be made but space will permit only these few implications:

1. Religious vocational guidance and instruction should be given at all levels in the educative process. During the elementary years when impressions of religious life are being formed as new experiences and later in the maturing years of adolescence when the powers are alert to form convictions, it is important for the religious to present a consistent pattern of harmony in her behaviour. The very atmosphere she creates by the evident unity in her personality will be a challenge to the young.

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of Vocation to the Priesthood and the Religious Life in the United States from 1919 to 1929, ' Unpublished Doctor's Dissertation, Missouri: St. Louis University, 1936, p. 438.

<sup>1</sup> Homer P. RAINEY, "How Can Libraries Help to Meet the Needs of Youth?" *School and Society*, 46: 257-61, March, 1937.

<sup>2</sup> Urban F. FLEECE, *Self-Revelation of the Adolescent Boy*. (Milwaukee: The Bruce Publishing Company, 1945), 236-38 pp.

2. "Behold I am with you all days even to the consummation of the world" gives the Church a guarantee that Christ has not failed. This study substantiates the fact that young people today are still urged by the operation of grace in their high spiritual aspirations to perfection and the religious life.

3. The moral virtues should be emphasized. One of the greatest contributions of parents and teachers is to motivate the exercise of the moral virtues and to give the young direction in control as well as the opportunity to develop them. Fortitude matures in the soil of difficulty and obstacles. Habitual softness disintegrates the personality; it increases the struggle between nature and grace; it produces excessive fear and psychological mechanisms of escape.

4. Psychologists have expressed the opinion that the most permanent learning is concomitant learning. It supplies the attitudes from all the emotional overtones associated with a situation and results in future recollections of interest, joy, love or the opposite appetitive expressions. It becomes a habitual mental disposition that is caught rather than taught. Hostility toward vocation absorbed from parents produces lasting aversion in children toward the mission of the Church. The attitude of indifference on the part of parents is not sufficient. The Council of Trent obliges all the faithful to hold in honor the religious state.

5. Vocation, whether religious, the married state, or single life should be taught in the frame of sacrifice and responsibility to a Cause. A person may not remain barren. She must produce life in the apostolate. The seed falling to the ground must die to bring forth fruit. Pragmatic choices of worldliness and selfishness would find no domination in the life of one who loves in spirit and in truth.

6. It was clear that students should be more fully aware of the theological principles that are basic in religious life. Knowledge must precede deliberate action.

7. The students should be motivated to more frequent reception of the sacraments of Penance and Holy Eucharist. The choice of serving God in the religious state requires the degree of discipleship that can be produced only through the abundant spiritual vitality of the sacraments.

8. Spiritual reading should become a habitual practice with the young. It is a psychological food to promote well being and an antidote against the infectious toxins surrounding them. It provides the mental environment to sustain their seeking truth, following the way, and sharing the life.

9. Counseling in religious vocations should become more of the regular and accepted plan of the guidance program of the school. This approach should be made not only in the spirit of awaking immediate vocations but as an endeavour to instruct the Catholic population with regard to religious life so that even as parents they will be intelligently informed to nurture vocations among their children.

10. The study seemed to indicate that an excellent approach to vocations would be the strengthening of the "family bond" in religious congregations. This should be the greatest attraction to religious life which was founded on family living. As among the first converts to Christianity, youth would be able to say in truth: "See how they love one another."

11. It seems that pastors, confessors, guidance counselors, parents, and young people have not become aware of the urgency of the personnel problem. They do not realize that two million Catholic children in the United States would like to be admitted into parochial schools but cannot because of the lack of religious teachers,<sup>1</sup> nor that three-fifths of the world's population still awaits the saving laver of Redemption. All should pray frequently:

O God, who desirest all men to be saved, and come to the knowledge of Thy truth; send, we beseech Thee, laborers into Thy harvest, and grant them grace to speak Thy word with all trust; that Thy words may run and be glorified; and that all nations may know Thee the one true God, and Him whom Thou hast sent, Jesus Christ Thy Son. <sup>2</sup>

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<sup>1</sup> The Most Reverend Amleto Giovanni Cicognani, *Proceedings of the First National Congress of Religious of the United States* (New York: The Paulist Press, 1952), pp. 11-15.

<sup>2</sup> Collect from the Mass of the Propagation of the Faith.



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# Opinions and Attitudes of Adolescent Girls Towards the Priest

## *A Survey by four Belgian Nuns*

*International Centre for Studies in Religious Education, Brussels* <sup>1</sup>

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Little systematic work has been done about the disposition of adolescent girls towards ecclesiastical realities : buildings, ceremonies, those who are consecrated (priests, nuns, etc.). <sup>2</sup>

Four nuns, teaching religion in secondary schools in Brussels, joined efforts in drawing up a common questionnaire and presenting it to 300 students who, from the educational and social standpoint, were fairly homogeneous. They tried to formulate questions to which it was practically impossible to give set replies.

### *The Questionnaire.*

The questionnaire comprised items calling for a preferential choice between several suggested replies, direct and open questions, and questions bringing in mechanisms of projection or subjective interpretation.

The replies were given in complete liberty and anonymously. They were sent to *Lumen Vitae* and the teachers who prepared the inquiry had no direct access to them. Moreover, the questionnaire was divided into two parts : the first was composed of questions with preferential choice of prepared replies — the second was composed of questions of the direct (open) type and projective type. Anyone could abstain from replying to some or all of the questions in the second part, if they considered them to be too “ personal ” or indiscreet.

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<sup>1</sup> This enquiry, of which the most significant results are published here, was made in 1956. It was the statutory personal research work for the First Year Certificate of the LUMEN VITAE Evening Classes (Extension Courses for Teachers of Religion, which take three years — cfr *Lumen Vitae*, XI (1956), No. 4, pp. 707-708).

<sup>2</sup> Note however the interesting investigation by Fr. RABIN, “ What youths think of the priest and religious life ” in *Lumen Vitae*, VIII (1953), No. 4, pp. 667-681.

*Population Covered.*

The inquiry reached three hundred pupils in four Catholic schools in Brussels. 282 gave complete replies, at least to the first series of questions. As the replies to the second series were completely left to their goodwill, the number of those replying varied for each question ; in no case were there less than 230 replies.

The age of those replying was from 14 to 20 ; 80% were between 15 and 18 years old.

The educational level was that of the four upper classes in secondary schools : humanities, classical and modern, technical and professional, physical education.

The social standing was that of middle-class (75%), working-class and lower middle-class (25%). Almost all the parents were Catholics, although some of them (chiefly the fathers) do not practise regularly.

In great majority the families are urban. 12% of those replying say they do not know the *name* of the Parish Priest or a Curate. 49% say they have never seen the Parish Priest or Curate visiting *their home*.

40% have a priest among their relatives (brother, uncle, cousin).

*Tabling of Replies.*

As the authors of the inquiry are anonymous, we can, without making unpleasant comparisons, give the results obtained respectively in each school. The more or less general character of the phenomena is thus immediately seen : four percentages more or less the same for each establishment are the indication of a reaction surpassing the contingencies of a local situation. The similarity of the four results thus allows us to infer that a larger number of replies (in similar establishments and social environments) would reveal approximately the same tendencies.

The range of this inquiry is shown only very imperfectly by the results quoted in this article, as only those most interesting to our readers are given, i. e. those calling for psycho-pedagogical examination.

After each question which gave a noteworthy result, we show the four figures corresponding to the *percentages* relative to each school. The distribution of the 282 replying amongst the four establishments is as follows : 100 (I) — 80 (II) — 52 (III) — 50 (IV). The results in percentage will always be given in this order.

I. *Functions of the Priest.*

If you had to compare the role of the priest to one of the following professions, which would you consider to be the nearest (underline) ? which would be the least likely (cross out) ?

GROUPS	NEAREST				LEAST LIKELY			
	I	II	III	IV	I	II	III	IV
	%	%	%	%	%	%	%	%
a) Lawyer	<u>1</u>	2	2	4	10	<u>11</u>	9	13
b) Judge	8	6	9	0	20	38	20	13
c) Director	6	3	0	0	46	27	47	41
d) Professor	10	36	13	8	5	9	5	19
e) Doctor	73	45	65	76	4	6	0	2
f) Soldier	2	8	11	12	15	9	19	12

*Comment.* — The *doctor* is clearly in the lead. Perhaps it is a question of a simple common link (“*Medicus animae*”) with the Sacrament of Penitence — or rather with one of the aspects of the sacramental function, as the role of *judge* is in the background and is even directly excluded by a rather high percentage of the replies (20%, 38%, 20% and 13%).

A detailed examination shows that the connection with the *soldier* is made more frequently by the younger girls and tends to disappear later on.

The variation regarding the function of *professor* seems to originate in the fact that religion is taught by priests in certain schools and by nuns in others. There seems, therefore, to be no deep significance in this.

*Have you ever wondered why only men are called to the priesthood ?*

Yes	87	62	81	60
No	13	38	19	40

*Underline the reason which seems to be the best amongst the following :*

a) Because certain features in a woman's character would be unsuitable in a priest	44	15	25	25
b) Because the first consecration, at the Last Supper, was made by a man (Jesus Christ)	20	36	30	33
c) Because man has authority over woman, not the contrary	18	10	14	12
d) Because the victim offered at the Sacrifice of the Mass (as on the Cross) is a man (Jesus Christ)	4	6	15	16
e) Because women are readily indiscreet	10	11	2	6
f) Because, if it had been possible, Our Lady would have been a priest	4	12	14	8
g) (If you have a better reason, write it here)				



*Comment.* — The replies are almost equally divided between theological or institutional motives (b, d, f) and psychological motives (a, c, e), except in group I where psychological motives are distinctly dominant. The motive implying that the priest is another Christ is adopted by one third of those replying (b).

A detailed examination shows that the psychological motives (a, c, e) have a slight tendency to increase with age, probably reflecting an effort to think more personally about ecclesiastical facts.

It is striking to see the number of replies subscribing to so-called inferiorities of the female character (particularly a and e). As we also asked that the most unlikely reason be crossed out,<sup>1</sup> it is, however, possible to note that 35° (on an average) strongly reject the so-called lack of discretion (e), but that 30% (on an average) also reject the principle (c) that man is in authority over woman. These figures reveal a state of extremely divided mentalities regarding the authority of the priest in so far as it is linked with masculine characteristics.

Very few of those replying added a personal reason, different from those proposed. Note, however: “ Woman is meant for marriage ” — “ A man has more influence *on other men* than a woman ” — “ Because woman was the cause of Original Sin ” (?).

*Have you ever wondered why in our countries Catholic priests cannot marry ?*

YES	80	70	71	56
NO	20	30	29	44

*Underline the reason which seems to be the best amongst the following :*

a) So that they may speak more authoritatively about the 6th and 9th commandments	0	7	2	4
b) Because Jesus Christ was not married	1	7	4	0
c) So that they may be freer to devote themselves to their apostolate	54	31	38	30
d) So that, by this privation of a human love, they may resemble more Christ crucified	8	15	19	25
e) So that people will have confidence more readily in the absolute secret of the confessional	3	3	4	3
f) So that they may belong more completely to God	34	37	33	38
g) (If you have a better reason, write it here)				

<sup>1</sup> We have not given all the results of this part (the least likely reason), limiting our comments to some of these.

*Comment.* — The structure of preferences is much the same in the four groups. Distinctly religious motivations are preferred. Belonging to God and availability to man tie for the first place (c and f).

A detailed examination shows that the motive of belonging to God (f) tends to increase with age.

The replies show that little value is attached to psychological reasons (a, e).

It can be said that the celibacy of priests is spontaneously connected with deeper aspirations, those which are most truly Christian.

Some "better reasons" show little which is characteristic; they only amplify one or other of the reasons suggested in the questionnaire.

## 2. Virtues and Failings.

*If you had to give one single counsel to a priest (35) appointed to be chaplain to a group of young girls, which would be your primary choice?*

a) Do not frighten them !	6	10	15	5
b) Do not be too familiar with them !	9	7	9	6
c) Do not judge their conduct too severely !	6	20	11	17
d) Do not be afraid to tell them home truths !	45	42	44	44
e) Do not try to make them come to you for confession !	16	6	6	11
f) Do not talk too often about a religious vocation !	18	15	15	17
g) (Any other advice you would like to give him)				

*Comment.* — The need for truth is far ahead of the others and strongly indicates what those replying expect in the first place from a priest. A detailed examination shows, however, that there are marked differences with the various ages. Thus, in one group (II), the youngest (14 and 15 years old) often choose (36% of the group) the counsel: "Do not judge their conduct too severely!" Also, the reply preferred ("Do not be afraid to tell them home truths!") is endorsed more and more by the older girls to the point of reaching 65% (of the 19-20 year olds) in this same group (II).

The replies about reference to a religious vocation (f) show that opinions are sharply divided. 16% (on an average) consider it to be the most important — but an almost equal proportion reject it as not to be given (respectively: 11 % — 25 % — 19 % and 24 %).<sup>1</sup>

<sup>1</sup> See also in this number of *Lumen Vitae* the study by Sister *Miriam de Lourdes McMahon* which also points out, in connection with vocations, a certain sensitiveness allied to a great desire for information and explanations.

*Read the following 10 qualities or virtues and number them (1 to 10) beginning with those you prefer most in a priest.*

(Place Order) <sup>1</sup>

— Will power	3	3	3	4
— Politeness	10	10	10	10
— Understanding	1.	2	1	1
— Zeal	7	9	6	6
— Humility	6	5	7	5
— Sincerity	2	1	2	2
— Hope in God	5	4	5	3
— Respect for people	8	6	8	8
— Abnegation regarding comfort	9	7	9	7
— Intelligence	4	8	4	9

*Comment.* — As can be seen by reading the lines of the table one by one, horizontally, the same qualities are unanimously appreciated and have more or less the same place: *understanding* — *sincerity* — *will power*.

There is also striking agreement about those least in demand: *politeness* — *abnegation regarding comfort* — *respect for people*.

The impression gained is that these selections are the result of a true projection: it is considered obligatory for the priest to represent those values most appreciated by young girls themselves. It is understandable that politeness, abnegation regarding comfort (in a middleclass environment) and respect for others are not to the fore, whilst understanding, sincerity and will power have always been highly valued in adolescence.

In reality, the ideal picture of the priest is a sort of catalyst expressing those values most dear to adolescent girls. He therefore plays the role of a person on whom the highest moral and spiritual ambitions of adolescence are projected. Will it be still the same for adults... ?

*Many young Belgian girls, brought up as Christians, stop practising their religion. To which reason do you principally attribute this fact? (Underline one only of the following reasons).*

a) Because they have too much work to do	2	4	3	2
b) Because a priest has offended them	7	7	10	4
c) Because of their husband's influence	14	35	19	22

<sup>1</sup> These calculations are based on the total number of points attributed to each quality or virtue (10 points for a reply giving the first place — 9 points for a second place, etc.).

d) Because some priests are engaged in politics	0	8	0	0
e) Because of the Church's moral demands about marriage	13	6	14	14
f) Because of some priests' misbehaviour	7	4	12	4
g) Because their religious instruction was insufficient	57	36	42	54
h) (If desired, add any other reason) :				

*Comment.* — Here again, the structure of the replies is remarkably close in the 4 groups. Only very rarely is the responsibility for ceasing to practise their religion imputed to the priest (b, d, f). There where the priest is rendered responsible, scandal caused by a priest is thought of almost as often as the fact that a "priest had offended"... just that! The "political priests" motive finds no echo in young girls (the feminine attitude is radically different from that of boys in this matter).

Insufficiency of religious instruction is, by far, the most favoured "explanation." Is it really a question of a need which present-day religious teaching fails to fill? Or is it only a form of aggressive criticism, usual at this age, which is expressed here? We would have liked to prefer this latter interpretation, but it is difficult for us to do so in view of the constant progression, with age, of the number of young girls (18, 19 and 20 years old) who adopt this reproach as the most serious cause for ceasing to practise religion.

The *facility* with which 20% (on an average) of those replying accept the idea that the husband is responsible for religious negligence should also be noted. We think that here there is a lack of feminine personality allied to a too frequent propensity to throw the fault on the man without fully accepting to share the responsibility of a commitment before God.

### 3. *Attitudes about Priests.*

*If you marry, would you like your son to be a priest? Why?*

YES	75	68	81	73
YES IF I HAVE SEVERAL CHILDREN <sup>1</sup>	11	4	5	5
No	14	28	14	22

*Comment.* — In the group of those who would not like their son to be a priest (21% of the total) only 23% have a priest amongst

<sup>1</sup> This category derives from the spontaneous replies; it was not included in the questionnaire.



their relatives while 40% of those replying have a priest in the family. It therefore appears that the fact of having a priest in the family is much more frequently associated with the desire that their son should be a priest.

Amongst the motives for wishing their son to be a priest, 8 % to 14 % of the replies (according to group) should be noted, for they show a distinctly selfish or egocentric reason : " It is very respectable " — " More blessings are received from one's priest " — " It is an honour for the family " — " I shall be more certain of eternal life " — " That would prove that I have given him a good education. "

Other replies revealing deep feeling are also to be noted, such as : " Yes, because he would perhaps thus redeem my own life, which is too self-centred. "

*While Anne (16 years old) was in boarding school, her parents were introduced to a cultured and agreeable priest whom they often invite to their home. During the holidays Anne, although she admires this priest, always finds a pretext to slip away as soon as he arrives.*

*Do you understand Anne's attitude? How do you explain it?*

UNDERSTAND AND EXPLAIN ANNE'S ATTITUDE	96	94	90	95
EXPLANATIONS <sup>1</sup> : SHYNESS	25	22	1	12
AFFECTIVE RELATIONSHIP				
WITH THE PRIEST <sup>2</sup>	18	20	22	21
SOMETHING ON HER CONSCIENCE <sup>3</sup>	18	8	14	18
CONVERSATION TOO SOLEMN	6	9	6	14
AFRAID OF PRESSURE ON VOCATION	4	3	—	4

*Comment.* — We think that attitudes about priests are much better revealed by this type of question (projective interpretation) than by any other direct question. The table of motives for Anne's

<sup>1</sup> Amongst the hundred various explanations given spontaneously to ' explain ' Anne's attitude, we mentioned those which occurred most frequently and could be classified in definite categories.

<sup>2</sup> Only those replies which left no room for ambiguousness were put in this category. Examples : " She is afraid of falling in love with him and the consequent deadlock " — " In her opinion, his familiarity showed that he was in love with her " (sic ! ) — " She is too inflammable for this kind priest " — " She is in love with him " — " Her conscience rejects the love she feels " — etc.

<sup>3</sup> *Something on her conscience* is mentioned chiefly by the older girls. *Shyness* is the favourite interpretation of the younger girls.

running away shows clearly the depth reaction of young girls towards the priest: inferiority (shyness) — fear of sentimental relationship with no future prospects — guilt — fear of being bored or the object of indiscreet pressure. These are the motives most frequently mentioned.

The frequency of the affective relationship theme surprised us. We consider that priests would do well to note and be aware of this, not that they be scared of it, but so that they can appreciate the difficulty of maintaining a pastoral relationship with young girls which is free from any subtle contamination.

*Why would you prefer not to receive absolution from a priest in a state of mortal sin? Or is this indifferent to you?*

INDIFFERENT	38	49	39	50
QUESTION THE VALIDITY OF THE ABSOLUTION <sup>1</sup>	27	21	20	19
ARE NOT INDIFFERENT FOR VARIOUS (OTHER) REASONS	35	30	41	31

*Comment.* — The replies to this question (which should nevertheless have been clearly defined in religious instruction for adolescents) are rather disappointing. In the first place, it seems a pity that a high percentage of “indifferents” do not qualify their reply. This is often the case with the older girls: they have clearly understood the lesson on the sacramental character of absolution, but their position has become dry and poor, from the human and spiritual point of view.

The reply which questions or denies the validity of the absolution is, of course, more serious.

Amongst the various *good* reasons for not being indifferent, certain excellent replies should be noted: “A priest commits a sin when absolving in this state” — “It will not do because God is purity itself” — “It is so easy to make an act of perfect contrition: I do not understand this priest” — etc. Others are rather arbitrary and seem to endow the state of grace with a kind of mysterious power, in the human order, which would otherwise

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<sup>1</sup> Various degrees of ‘question’ were sometimes expressed. We have counted only those where a positive doubt is clearly stated (Examples: “This confession is useless” — “In this case, absolution would appear to be given by a man who has no power to do so”) and those who categorically deny the validity (Examples: “The sins would not be absolved” — “A man cannot give that which he does not possess!”). The downright candour of this latter example shows clearly complete ignorance of the sacramental function in the Church. It is mentioned *three times* as an unquestionable principle; it would be interesting to know its origin...

disappear : “ I should no longer be sure of the secret of the confessional ” — “ He would no longer be able to give me good advice ” — etc. These are certainly questionable reactions, but do not appear to correspond to full maturity.

(Note the percentage of *entirely correct replies* : 29 5 8 11).

*Angela is a very thoughtful young girl. She is in an embarrassing position and confides in her friend Catherine. The latter advises her not to think about it so much, but to go to a certain priest who solves difficult problems.*

*Do you agree with Catherine? What do you think about it?*

ENTIRELY AGREE WITH CATHERINE	67	85	68	76
CATEGORICALLY DISAGREE WITH CATHERINE	22	13	7	15
DISTINGUISH BETWEEN CERTAIN TYPES OF SITUATION	11	2	25	9

*Comment.* — Amongst those who disagree with Catherine, there are two distinct types : the younger girls are inclined to say that Angela would not dare to follow such advice and would fight shy of the idea of going to a priest ; the older girls would like Angela to think a little longer before going to some unknown person and taking up a priest's time, etc.

The replies where *distinction* is made between certain situations, where the priest is a good counsellor and other situations where parents, or a friend, would give better advice, are given only by the older girls (80% of these replies are from girls over 17 years of age) and can thus be considered as the product of a certain maturity which could no doubt be furthered by well assimilated Christian education.

### *Conclusions.*

Altogether, in a high percentage of the replies the *opinions* about the priesthood are correct and deeply Christian. The religious inspiration of the replies justifying celibacy of the priest is very clear. Functions of authority and jurisdiction tend to pass after those of apostolate and the sacraments.

The *attitudes* with regard to the priest are more marked by a certain egocentrism and a rather sentimental approach to the priestly function. *The relatively high number of replies unfavourable to the idea of a son being a priest, the frequent hesitations concerning the validity of absolution (whatever the moral dispositions of the*

*priest may be), the extreme opinions (in both opposite directions) about recourse to the priest for psychological or moral advice are points worthy of particular attention on the part of religious educators.*

Obviously, adolescent girls cannot be expected to approach the priest with the maturity, security and clearness of Christians whose experience of life has matured the spirit of faith. However, it would be desirable that religious instruction given to young girls who have the privilege of following higher studies, emphasize, beyond psychological contacts and human virtues, the sacramental function of the priest and the all-mysterious mediation (in no way sentimental) which it is his mission to exercise between human beings and God's action for the salvation of man.

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# Ancestral Beliefs and Christian Catechesis

## *Enquiry in 55 Classes in Kwango, Belgian Congo*

by Henry LOVES, S. J.

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The customs linking each Congolese to his ancestors bring in their train many ways of thinking and acting in more or less strong opposition to Catholic catechesis and the ever growing European way of life. Many educators are worried about this, but so far methodical information, revealing correctly what both the younger and older pupils in our schools think about these customs, has rarely been available.

### *Scope of Enquiry.*

The schools which were the object of this enquiry were all situated in the Vicariate of Kikwit, Leopoldville Province, Belgian Congo. Only one large centre : Kikwit, where it was possible to question almost all the pupils ; then school groups at Leverville, Yasa-Kiniati and Kingandu ; lastly many Mission Posts in the interior. We were thus able to reach 55 classes, of varying educational degree, primary, secondary and technical.<sup>2</sup>

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<sup>1</sup> Henry LOVES, born in Brussels in 1925, studied Humanities at St. John Berchmans College and entered the noviciate of the Company of Jesus in August 1944. He conceived the idea of the enquiry of which some of the results are published here when he was in the Belgian Congo, as missionary and professor at the Junior Seminary of the Kikwit Vicariate, Kinzambi. — Address : Collège Théologique Saint-Albert, 95, route de Mont St. Jean, Eegenhoven-Louvain, BELGIUM (Editor's note).

<sup>2</sup> We would like to thank all those in the Congo who were so kind as to ask the pupils these questions and send us the replies with their comments. Knowing their difficult working conditions, we particularly appreciate their gesture and the effort made. In Belgium, those who helped to classify and interpret the first conclusions will find here the expression of our gratitude. We would welcome any remarks and suggestions from Belgium and the Congo which would permit us to improve this work.

The most interesting appeared to be those in the 5th primary, at the end of which there is the choice of further studies, or else the dilemma : apprenticeship in a workshop or return to the village. There we were able to collect 700 replies, the average age of the boys being 12 years (extreme age limits : 9 and 14).

Another group was just as instructive : that of boys from 18 to 19 years old. We gathered together all the young men in the secondary, modern, professional and technical schools who had almost reached the end of their studies and were on the point of leaving the Mission for good. From these we obtained about 300 replies (extreme age limits : 17 and 23).

### *Difficulties.*

1. We wished at all costs to avoid purely memorized replies (catechism), without however excluding them a priori. We therefore used the native method of proposing little cases, expressed very neutrally, avoiding any suggestion in advance of the very varied replies which could come into the children's minds. This is the "open question" system ; the results are more difficult to classify, but on the other hand they are nearer the truth.

2. Next we had to take into account the mentality so common in the Congo, where each one seeks to give, not his own personal opinion, but rather the reply which will please the questioner. We think we have succeeded in avoiding this failing, at least to a large extent. In each class the extreme variety of the replies to the same question proves that they did not really try to please the mfumu-Father, or the Brother, or Monitor, or at least that no reply was imposed upon anyone who was just trying to please.

3. There was a certain danger that the boys would take this questionnaire as an inter-school examination ; they would then have been afraid to give their spontaneous opinion in case the replies of their class be assessed "not so good." We also asked the pupils not to put their names, but about a hundred took no notice of this request and wrote their names on the paper. Lastly, to reassure them completely, we promised that neither the Monitor nor the Mission Fathers would examine the individual replies.

4. Another difficulty risked compromising the serious nature of this enquiry : the impossibility of visiting each place. In order that the same method be adopted, we sent each Monitor specific

instructions with the questionnaire, asking them to give no word of explanation.

5. The Monitor asked the questions one by one in Kikongo ; he could, if he thought it would serve any useful purpose, give the French translation at the same time.

93% of the pupils replied in Kikongo and only 7% in French, although the choice had explicitly been left to them. It is true that Kikongo enabled them to be more precise, often one word was sufficient. In French, even the older boys came up against the difficulty of finding the exact word. Their expressions do not always seem to correspond exactly to their thought, above all when it is a question of defining a custom or belief proper to their Clan.

#### *“ Open Question ” Method.*

Contrary to many tests or standard questionnaires suitable for Europe, we preferred to leave the boys complete freedom with each case proposed : they had to reply briefly to each question, in 3 or 4 lines ; time being limited, they were forced to write whatever came spontaneously into their minds.

Has this technique been successful ? We think so. Only two classes gave replies which were obviously inspired by the Monitor ; we excluded these. We also heard that in one or two classes one or several pupils replied out loud when the question was put ; however, even in these classes, the replies are so different that we considered that the influence of these untimely replies was practically nil.

The “ open question ” system gives “ open replies, ” obviously of fanwise variety, from 12 to 25 types of replies to one question. To show these statistically, we have had to regroup and amalgamate, leaving out shades of meaning and details which are important when it is a question of better knowledge of a mentality. For each question we have drawn up a table of replies calculated in percentage (to the nearest 0.5%) so that comparison can be made. We must admit that this statistical appreciation and regrouping is a rather subjective task ; other correctors would have perhaps proposed different classifications. This is the weakness of this form of questionnaire.

The Enquiry questionnaire covered 12 questions, dealing with religious belief, social duty, relations with white men and problems dealing with these young pupils' immediate future. Here we give the results of 4 questions in the first category : belief and customs.

*Purpose of the Enquiry.*

The principal value of this enquiry is not to present, by means of statistics, the Christian or pagan mentality calculated in percentages. Its true value (and moreover its aim) is to draw the attention of Fathers, catechists and students destined for the priesthood, to the complexity of the problems and the extreme confusion still prevailing in our pupils' minds, even the older ones. The results obtained invite detailed examination of the various regional catechisms of the Missions, more preparation of "malongi" and sermons and particularly to reach thereby matters of great moment to the faithful. The points raised in this enquiry will thus lead us to question more, to judge less quickly and to do so with better knowledge of the facts.

No doubt much of this obvious confusion comes, as has often been said, from the "collision of two civilizations"... But perhaps these are mere words... In any case, is not the remedy to be found with those (priests, monitors, catechists) who are responsible for teaching and forming the conscience... Do we always take customs sufficiently into account and do we know their evolution in the minds of our young boys?

## I. PERSONAL GUILT AND IMMANENT JUSTICE

The aim of the first question was to find out whether or not our boys admit the existence of immanent justice and if, in their eyes, this immanent justice comes from the mysterious powers of spells (Ndoki, Kuloka, avenging fetishism) or rather from a real intervention by God.

We submitted the following case: "KISEKU has just stolen 200 frs from a shopkeeper. He hurries towards his village. While going through the forest a tree falls. Kiseku is killed. What do you think of this death?"

1. *Enquiry into cause*: "He would not be dead if he had not stolen."

2. *Scrutiny of consequences*: "He is in Hell."

	Age				Average
	12	14	16	18	
INCLINE TOWARDS THE CAUSE	57.6 %	43.3 %	34.3 %	35.8 %	= 43 %
STUDY THE CONSEQUENCES	42.4 %	56.7 %	65.7 %	64.2 %	= 57 %



1. *The theft is the cause of the sanction: death* (43% of the total).

According to the very thought of the pupils questioned, theft is an undisputed crime: Kiseku is guilty. But let us thoroughly understand what this guilt implies.

For us, to be guilty in justice is to have committed an act which was not allowed, or to have left undone that which we ought to have done; for the African another idea comes to the fore: that of having by his act set up a grievous reaction, a disorder in the community. It is not that the native does not know whether he has acted well or ill. Proof of this is in the spontaneous confessions in the great events of life, before marriage or when nearing death. He knows what is objectively good or bad, but in actual practice he will be more struck or concerned by the reaction which will follow his act. Always in the sense of relation of "Cause-Effect."

"Les malheurs qui vous arrivent, vous les avez voulu vous-même." <sup>1</sup>

We still have to learn what higher force sets off this unfortunate reaction? The statistics of the replies give the following table for the group of those (43%) who answered in the sense of the cause:

	Age				Average
	12	14	16	18	
PUNISHMENT OF GOD	56.5 %	58.0 %	72.0 %	38.5 %	= 56.0 %
PUNISHMENT (unspecified origin)	42.0 %	32.0 %	21.0 %	50.0 %	= 36.5 %
EVIL SPELL — NDOKI	1.0 %	5.0 %	0.0 %	3.5 %	= 2.5 %
SIMPLE ACCIDENT — HAZARD	0.5 %	5.0 %	7.0 %	8.0 %	= 5.0 %

Let us examine each of the causes given:

— PUNISHMENT OF GOD: God is generally considered as the One who starts off the unfortunate reaction each time one of the basic divine precepts has been contravened; this is the case of Niseku. The obligation of these divine precepts is unconditional, they apply to all, everywhere and always; to violate such precepts is to meet divine punishment half-way... ndola... ndola i Nzambi!

It should be noted in passing that none of these 1547 boys asked himself whether Kiseku was Christian or not. This is because the prohibition against stealing is one of the first moral precepts a father teaches his child.

<sup>1</sup> In Kikongo, "Mambu ma makubwila, ngeye ukizolele mo."

Many proverbs and sayings condemn theft, even hidden theft :

“ Ainsi donc la défense de Nzambi, vous ne la payeriez pas ! (c.-à-d. l'amende d'expiation pour la violation) Nzambi l'a vu. ”

“ Tu ne fais qu'offenser Dieu, tu n'auras pas une mort heureuse ! ”

“ Il faut un motif pour la mort d'une chèvre, pour la mort d'un cochon, à fortiori pour la mort d'un homme avec son âme. ”<sup>1</sup>

The pupils' replies are a faithful echo of this strict moral : Kiseku is dead, it is “ lufwa lu bumbangi ” (as proof of the offence). 92.5% of the boys of this first group therefore consider that Kiseku deserved punishment. They also seem to see God primarily as a judge... an implacable judge watching for the first sin in order to catch the offender.

(We would add that in the second group only 1.5% of the boys dare to believe that Kiseku can still be saved by the pure mercy of God. This attitude will be examined later).

We may therefore query whether trust in God is taught and preached enough in our catechisms. It seems that the idea of the Avenging God of the Old Testament is closer to them than that of God the Father. It should however be noted that this idea tends to evolve a little with the age of the boys, as shown in the following parallel :

at 12 years old, 42% of the boys say that this death is a punishment, 56.5% that this punishment comes from God.

at 18 years old, at the end of their high school studies, this proportion is reversed : 50% say this death is a punishment, 38.5% still explicitly maintain that this death comes from God.

— NDOKI, or evil spell cast by the angry shopkeeper on the thief. Only 2.5% think there has been intervention by magic powers. This is partly due to the way the question was put. It should have been specified : Kiseku stole 200 frs from a *native* shopkeeper. Indeed, no white man would cast a spell ; everyone knows full well that white men do not resort to such means. There is no point in entertaining any fears in this direction. (This idea of Ndoki will be analysed in more detail in connection with the second question).

— HAZARD or simple accident : here the ideas change with age, at 12 years old 0.5% admit the possibility of simple coincidence, at 18 years old 8% say it is an accident with no direct relation to the theft.

<sup>1</sup> In Kikongo : “ Si nkondo Nzambi Mpungu ka lufuta koe ! Nzambi mwene. ”

“ Ngeye masumu ugolanga ku Nzambi, k'utoma fwa ko ! ”

“ Nkombo kufwa kikuma, ngulu kikuma, lefo muntu di moyo. ”

It should be noted that here no boy mentioned the possible intervention of the "Ancestors" responsible for making justice respected. Yet they know quite well the proverb :

"Tu es pris dans le péché à l'égard de Dieu. Tu mourras d'une mort malheureuse, et là où nous allons après notre mort (au séjour des 'ancêtres') on ne voudra pas de toi." <sup>1</sup>

## 2. *Consequences of the theft: after death* (57% of the total).

In fact, all the boys considered the question of the gravity of the theft : some considered the death as a punishment for the crime, others (57%) without prejudice as to the cause of death, thought above all about the eternal sanction which will follow. Rare are those who dare to hope for mercy, but their number increases with age.

	Age				Average
	12	14	16	18	
CERTAIN HELL	67.0 %	44.5 %	21.0 %	27.0 %	= 40.0 %
HELL (conditional)	9.5 %	6.5 %	16.0 %	10.0 %	= 10.5 %
VENIAL SIN — PURGATORY	2.5 %	6.0 %	15.3 %	17.5 %	= 10.0 %
SAVED BY GOD'S MERCY	2.0 %	0.5 %	0.0 %	2.5 %	= 1.5 %
SAVED BY REGRET FOR THEFT	12.5 %	25.5 %	21.0 %	22.5 %	= 20.0 %
SAVED BY INTENTION TO MAKE RESTI- TUTION	3.5 %	5.5 %	7.0 %	16.5 %	= 8.0 %
OTHER REPLIES	3.0 %	11.5 %	21.5 %	4.0 %	= 10.0 %

Certain remarks throw light on these figures and lead to further questions.

— HELL : The proportion of those who unconditionally condemn the thief to hell decreases with age : 67% — 44.5% — 21%, with a slight increase to 27% with the older boys. Is this decrease from 67% to 21% due to better explanation of the catechism ? to their age ? or again to the fact that 'experience' and the examples of their pagan environment have blunted the sense of the gravity of sin ? Perhaps to all these factors together.

In opposition to this group are all those who perceive the conditions by which Kiseku may have escaped going to hell, those who talk of venial sin and those who have confidence in Divine mercy.

<sup>1</sup> In Kikongo : " Ngeye ma masumu ubakuka ku Nzambi, kutoma fwa ko, ye kuna tukendanga ka batonda nge ko. "

— PURGATORY : 10% of the boys declare that this theft of 200 francs is only a venial sin. Their number increases with age : 2.5% — 6% — 13.5% and 17.5%. The older boys sometimes indicate the distinction to be made : the relative importance of the wrong done and sorrow caused will influence the gravity of the sin.

But are they right ? Because of the poverty in the Kwango villages “ *Voler une poule est déjà un péché mortel* ”<sup>1</sup> is a common saying. Usually the “ *materia absolute gravis* ” is fixed at about 50 francs (“ *Mpata kumi* ”).

How is it that so few boys thought of this relative importance ? Is it not because, due to their previous education, they still have a tendency to consider only the material fact ? Indeed, in the palavers the child is taught to distinguish between material transgression (transgression which, even involuntary, still remains a fact) and formal transgression (premeditated or not), but no subjective shade ever takes anything away from the gravity of the material transgression : this is always to the fore.

— Saved by the pure MERCY OF GOD : Could the question of Mercy arise here ? Yes ! if the Christian, as he should, takes the whole of Kiseku's previous life into account... which then allows one to infer that, at the moment of his death, he would have regretted his theft. No ! if as a pagan mercy is regarded only as a pure and arbitrary favour (which nearly half of those replying excluded already, saying that this death is a punishment) with no interior attitude of regret and no appeal to the merits of a whole life.

But it is fairly normal that children, above all the younger ones, should have decided the matter so vigorously ; at their age distinctions are rarely made. Lastly, the case as set forth was in no way conducive to the thought of God's ever possible mercy.

— RESTITUTION : The question made no allusion to the problem of restitution. This hypothesis even appeared to be excluded, as death was accidental and sudden ; however, out of 400 boys who admit the possibility of salvation for Kiseku, 105 put the restitution of the money as the condition of salvation (40 actual restitution, 65 intention to make restitution). The proportion is therefore important and increases progressively with age : 3.5% — 5.5% — 7% and 16.5% at 18 years old.

Some consigned Kiseku to Hell because they thought material restitution was impossible (see above, importance of material fact)

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<sup>1</sup> In Kikongo : “ *Kuyiba nsusu mosi : disumu di lufwa.* ”



and the intention to make restitution not very likely. Here and there it was even added that Kiseku would be saved if his friends returned the money to its owner.

The catechism is sufficiently explicit on the matter :

“ S'il éprouve du regret et a la volonté de restituer l'argent, Dieu aura pitié de lui. ”<sup>1</sup>

— REPENTANCE AND CONTRITION : only 157 boys speak of the possibility of regret. This shows about 1 boy out of 9 for the total number of pupils questioned. The necessity for repentance might have raised hope for a higher average. Every Christian must know that after sinning, the act of contrition, even imperfect contrition, conditional upon promise of confession and restitution, can restore him to the state of grace. It must be recognized, however, that even in countries where Christianity has been established for centuries, the act of immediate contrition is too often considered as something which is only done in quite exceptional circumstances.

According to the enquiry, then, 1 boy out of 9 thought of the fact that forgiveness follows immediately on sincere regret for the fault. Did they understand the example of the Good Thief, saved without restitution ? None thought about it explicitly. (Inversely, the restitution Judas made by throwing the 30 talents into the temple did not save him from despair).

— CONCLUSION : Compared with the enquiry by PIAGET with Swiss children in 1927 (*Le jugement moral chez l'enfant*, Paris, Pr. Univ. Fr. new edition 1957), these replies show that the native child detaches himself very much later from a certain affective, unconscious fear (attended by belief in *immediate* justice) and he also retains material considerations much longer when judging a misdeed.

## II. WEALTH, ENVY, SOCIAL SOLIDARITY AND DANGERS OF “ KIMPALA ”

“ Father, I must go away... I can stay here no longer... no, not even another day ! ”

“ What's wrong, Lupombe ? Is someone sick in your village ? Is the work here too difficult ? Are there palavers ? ”

“ No, Father, I like my work very much and no-one is ill at home,

<sup>1</sup> In Kikongo : “ Bu kamwene ntantu ye luzolo lu kuvutula mbongo zina, Nzambi sa kafwila nkenda. ”

but I must go, I can't stay : it's because of Kimpala, there is too much jealousy here. " And Lupombe left, no argument could hold him back. For two years he had insisted on being accepted as a worker in the Mission, but the others had not made him welcome...

What then is this " Kimpala ? " It is a feeling of envious and cruel jealousy which hankers after the ruin of the victim, a pagan sentiment expressing in its own way a desire for fundamental equality between all members of the Clan. This jealousy is frequently demonstrated by acts of malevolence : an " evil spell " will be cast, real harm will be done to the undesirable by burning his house or stealing his money, or still again poison will be used against him or his children. Who feels strong enough to resist when confronted by such fears ? Is not safety to be found in flight ?

In order to appreciate our boys' reaction, we proposed the following case :

*" Lupombe is wealthy, he lives in a nice house in the City and has four children. The village people think Lupombe is happy. But on the contrary Lupombe is unhappy, for he is afraid. He believes a jealous man can cast a spell on him. What can we say to Lupombe ? "*

1391 pupils replied. 57% think he is wrong to fear and 10% add : for God will protect him. 38% say he is right to dread malevolence, and even perhaps poisoning, by those who are jealous.

	Age				Average
	12	14	16	18	
CHRISTIAN TREND	62.5 %	60.0 %	53.5 %	54.0 %	= 57.0 %
Nothing to fear	13.0 %	7.0 %	7.5 %	16.0 %	= 11.0 %
God's protection	7.5 %	11.0 %	13.0 %	9.0 %	= 10.0 %
Vain or fanciful belief	42.0 %	42.0 %	33.0 %	29.0 %	= 36.0 %
ANCESTRAL SURVIVAL	30.0 %	40.0 %	35.0 %	45.5 %	= 38.0 %
Fear of malevolence	21.0 %	22.5 %	18.5 %	32.5 %	= 24.0 %
Fear of spells	2.0 %	5.5 %	4.0 %	0.4 %	= 4.0 %
Guilty conscience	7.0 %	12.0 %	12.5 %	9.0 %	= 10.0 %
OTHER REPLIES	7.5 %	0.0 %	11.5 %	0.5 %	= 5.0 %

Let us now examine each of these points :

— KIMPALA : 4% of the boys questioned still admit the possibility of an evil spell due to *jealousy* and say so frankly. There is even the surprising proportion of :

19 in secondary schools for 2 in technical schools.

7 in City classes for 3 in Mission Post classes.

Against these 4% are the 36% of those who say this belief is vain and a sin and the 11% who think Lupombe has nothing to fear.

Some replies, indeed, are very precise :

“ At school we are taught there is no ndoki. ”

“ Belief in spells is contrary to God's commandment. ”

“ It is a false belief which leads to crime. ”

— **MALEVOLENT acts** : The 24% who fear a malevolent act are not to be ignored. And what acts ? His money will be stolen (one even advised him to put it in the Savings Bank), his house will be burnt, one of his children will be killed... They advise him to go to live far away, to leave the City, for if he does not leave he will die of fear. If he absolutely does not wish to leave, then he must get rid of his money by giving presents to those who are jealous of him or by giving his money to the poor.

Here are their own words :

“ Do not return to your village because harm may come to you there, even your own family might turn against you and kill you. ”

“ They might harm you and perhaps your friend will do it. ”

“ Go to live elsewhere, leave your money and your house. ”

“ If you are killed, your murderous enemy will have to deal with God. ”

Amongst those who fear a malevolent act (24% of the total) 51% are directly afraid of poisoning. Here again :

29 from secondary schools for 15 from technical schools.

12 City children for 23 Mission Post children.

“ They could poison your food or drink. ”

“ Do not accept food or drink from those around you. ”

“ Whether they cast an evil spell or poison you does not matter, the result is the same. ”

“ Since the Fathers had the fetiches burnt everywhere (1955) our elders no longer have the means to cause harm, except poison. ”

At first sight it may appear to us very exaggerated to believe that simple jealousy would make people resort to poison and death, but it is not only simple jealousy... there are the requirements of true social justice.

— **SOCIAL JUSTICE** : Thus many pupils, even those whose reply is Christian, consider that all wealth which is too apparent is dishonest, and those who do not openly accuse him of dishonesty say

quite readily all the same that it is the fruit or cause of avarice ("Bwimi"): 10% of the total replies. Only a small number thought Lupombe's wealth may be derived from theft. No thief, indeed, is considered as being truly rich. It is enough to know that someone is a thief for everyone to stop having anything to do with him.

They quote the proverb: "It is better to eat poor food prepared by relatives than to eat well off stolen meat."

The following were among the replies:

"You have too many earthly riches, when you die you will go to Hell," or even "The rich man is the slave of his money," allusions to the Gospel: "It is more difficult for a rich man to enter the Kingdom," and allusions to the fable "The cobbler and the financier." We also find: "If you borrowed this money and have not repaid it, a spell might be cast upon you; but if your money is your own nothing will happen to you."

— CLAN SOLIDARITY: When examining Lupombe's position more closely we must however admit that there is a real obligation of conscience to help those members of his Clan who are less favoured. As long as he has not helped his Clan he will have the feeling of not having done his duty, remorse of conscience not to be treated lightly... in this sense Lupombe's fear and real unrest are well founded. In the case of grave failure to do his duty, vengeance and acts of malevolence are to be feared, which will then be only the sanction of a certain clan justice.

"Aide tes parents dans la mesure qui convient"<sup>1</sup>.

He himself has always learnt that it is God Who places man in a Clan (kind of large family), it is therefore his duty to help it to prosper. All those who say Lupombe is unhappy because he feels guilty or because he has not done his duty, are then perfectly right.

The boys (7%) who advise him to get rid of the money by giving it to the poor are wrong. No doubt this does away with the "kim-pala" jealousy motive, but it will not give him peace of mind as long as he has not fulfilled his duty of clan solidarity. And neither will his conscience be appeased by those who advise him to destroy his wealth and go away to another City, not to mention the fact that in this case jealousy will become real anger, rightly to be feared.

Moreover the boys tend more to give conciliatory advice:

"Make friends amongst those who are jealous."

"Let him talk with these people to find out if they are truly jealous."

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<sup>1</sup> In Kikongo: "Sadisa bibuti biaku bonso bufwene."



“ Give joy to others, otherwise they will envy you (and cast a spell on you). ”

“ If you lead a good life and do your duty, no-one can be offended. ”

In the particular case of Lupombe, however, he was not in strict justice obliged to help his Clan as he has four children. Usually an elder of the Clan, knowing what is needed (widows to be helped, disabled to be fed, orphans to be housed) and the respective wealth of the members of his Clan will tax each adult man. It is not rare that fathers of large families are then exempted from this tax. In cases of great necessity : sickness, death, and feasts, each family of the Clan will be invited to collaborate, one by giving a chicken, another eggs, obtaining the “ malafu, ” giving “ mpata zole ” (10 frs), “ mpata kumi ” (50 frs).

As long as he remains in the Clan no-one will ever be abandoned : “ Outside the Clan a man is like a locust with no legs for jumping, like a banana worm lost on dry ground. ”

Is not this form of mutual help the beginning of what, in our hyperorganized society we are trying to do with Welfare organizations ? Obviously the comparison is not justified in every way. While our Welfare Societies organize human and Christian solidarity on very wide bases, the Clan conceives mutual help too often as something in the immediate present and solely in the interest of the Clan. Such an idea favours suspicions of guilty conscience when there can be no question of it. Let us explain : According to Common Law children do not belong to the father's Clan. It can therefore happen that the father's Clan puts pressure on him and obliges him to give his money and possessions ‘ spontaneously ’ to members of his Clan, and thus to the detriment of his own children. It also happens, in the case of the death of the father, that the children are excluded from the village and simply sent back to the mother's Clan... after having abandoned wealth and possessions. These children will always be welcomed in the mother's Clan (there is no need there for barrack-like orphanages) but they will nevertheless be victims of injustice in the Christian sense of the word.

Would this not be the motive, to avoid such frustration, for the educated native maintaining his request for the much decried ‘ Immatriculation ? ’ By putting themselves under European law guaranteed by the State, they will be sure that the father's heritage will pass to the children. But can we say that he who thus breaks with the Clan does not think himself more obliged, by pure love of peace and to avoid malevolent acts, to give sometimes fairly substantial presents to those who, according to custom, would have a right to the heritage ? Does he not think, wrongly, that he is guilty ?

In short, in the present Clan system it is very rare that children can benefit from the ease and surplus which the father has obtained by his work. And as this customs still prevails almost everywhere, it is understandable that many children suspect Lupombe has not fulfilled his duty towards his Clan and suffers from a ‘ guilty conscience. ’

*Conclusion: Christian Pedagogy of Charitable Duty.*

The Christian is also obliged in conscience to use his wealth and at least his surplus in favour of those in need. Even the pagan knows that if he is selfish about this point he will be disapproved by God. The boys sometimes quote the proverb "It is better not to be rich than to be so without doing anything for one's Clan."

The Christian should therefore say to Lupombe: you have a right to your wealth (wealth is not bad in itself) but, without being obliged to do so, it would be better for you to alleviate voluntarily the needs of your brethren in the Clan.

The Christian would also say to those who are jealous: in strict justice you have no call to criticize the wealth of others, provided this has been justly acquired by work. The well-to-do Christian will help them in their needs according to his own possibilities, but he has the right to preserve the better part for his own children and he must save for rainy days.

Thus Lupombe, understanding that he has committed no crime against Justice, will regain his peace of mind: "May God grant you peace and to those of your village."

### III. CHRISTIAN RESIGNATION AND FEAR OF "NDOKI"

The replies to the second question showed, fanwise, the various causes of evil and also the threats lying in wait for anyone persecuted by the "kimpala."

In the third question we wished to eliminate this kimpala, together with sin and disobedience (towards God or towards the ancestors), as the latter, as analysed in the first question, cause a reaction of Immanent Justice.

Here is the case proposed: "*MUKONZI has not sinned, has not disobeyed, and yet his child dies; his house is struck by lightning. He does not understand why this happens to him. You are his friend. What are you going to say to him?*"

The aim was to try to find out what the boys' reaction would be to these misfortunes, of which the first (death) is generally attributed by pagans to the NDOKI and the second (lightning) is more often attributed to God.

What is the *Ndoki*? It is a quasi-supernatural power which

enables certain men (who are then called “Ndoki”) to protect their Clan, or harm enemies of the Clan by punishing them in their person or in their possessions (these are the good ndoki). Sometimes this power, unknown even to its possessor, rebounds against a member of his Clan and he then becomes a bad ndoki (Muloki, in kimbala), an evil being who must be banished or eliminated after trial by poison. The ndoki should be distinguished from the Muyeke, which is another kind of magic power.

How is this power acquired? In certain tribes, it reveals itself spontaneously, sometimes unbeknown of the individual himself. It is recognized in a child, in an adult who accomplishes something in an unexpected way, who is very lucky when hunting, is more intelligent or cunning; everyone will say “he is a ndoki.” Old men very often have this power. Elsewhere this power may be bought by an initiation and a willing sacrifice.

In reality this power is supposed to surpass the forces of nature, at least in the eyes of the credulous. It is often exploited by impostors who know how to handle skilfully fear, poison or other more or less violent arguments.

To return to the question set: for the death of this child, will our boys invoke the ndoki? Will they start off a whole system of enquiry and revenge? Or will they see therein God’s Will, with no evil intent on the part of man?

Replies: 1590 boys replied to this question. Two groups are immediately obvious:

1. *Some are external to Christianity: 12%.*
2. *Others are directly inspired by it: 88%.*

1. The first group (12% of the total) is made up as follows:

	Age				Average
	12	14	16	18	
ACT OF A NDOKI	5.5 %	1.- %	0.5 %	2.5 %	= 2.5 %
SECRET SIN	4.5 %	2.- %	2.- %	1.- %	= 2.5 %
ORIGINAL SIN	4.5 %	3.5 %	3.- %	6.- %	= 4.- %
ACCIDENT (scientifically explicable)	1.5 %	3.- %	2.5 %	5.5 %	= 3.- %

— NDOKI: 2.5% of the boys think of the Ndoki, i. e. roughly the same proportion as for the preceding question. The decrease from 5.5% — 1% — 0.5% is normal and shows the influence of the school environment, but the increase to 2.5% with the 18-year

old boys perhaps confirms the finding already mentioned (in question 1 : Hell as the consequence of theft).

The pupils' replies are obvious :

" Look for the origin of the misfortune, go and find the *nganga gombo* (soothsayer). "

" Do not pray. Go and find the one who killed your child, go to the *nganga buka* (soothsayer). "

" There is someone in your wife's Clan who invoked the lightning, and the lightning struck your house. "

" The origin of all these misfortunes is in your village. "

Some accuse malevolence :

" Those near to you are annoyed with you, someone brought a *nkisi* (in this case a magic remedy) into your house to cast a spell upon you. "

" Someone who is annoyed came and set fire to your house. "

Others hesitate, not knowing whether to attribute these misfortunes to God or to men :

" This was done perhaps by those around you, perhaps by God ? "

" The lightning came from God, or else from those whom you have wronged I don't know. "

" Either those near to you are the cause, or else God wishes to try you "

— SECRET SIN : The statement that Mukonzi or his child might have committed some secret sin and therefore been punished for this sin, is more serious. 2.5% of the boys think so.

" Perhaps it is the fault of his parents. "

" Your child sinned. "

" You have done wrong, when and how ? can't you remember anything ? "

" You have been lacking in respect for God. "

Here they fall in with the old Jewish idea of " misfortune-punishment. " It is the Apostles' question about the man who was born blind : " Master, who hath sinned, this man or his parents ? " (It should be noted in passing that the idea of the family with our Bantous is very near to that of Israel, the same wide family, same collective responsibility). Moreover, we again find here that oft heard deeply human reaction : " What have I done to God that He should send me these trials ? "

— ORIGINAL SIN : The 4% who replied that the primary cause of all ills on earth is Original Sin certainly listened attentively to the catechism lessons, in conformity, moreover, with certain ancestral traditions. But did they properly understand the question ? In any case their reply is scant comfort for Mukonzi and brings them very close to the preceding category.



“ The origin of these misfortunes goes back to the father and mother of us all. ”

“ Adversity and suffering come, not from God, but from Original Sin. ”

— SCIENCE : 3% of the pupils tried to give a more or less scientific reply. But longer and more detailed replies would be necessary to be able to appreciate in what measure these young scientists accepted or excluded the religious interpretation. We think they had no wish to exclude a religious interpretation : it would be too contrary to the Bantou mind. Let us say that their replies are valid but incomplete.

2. *Second group* (replies inspired more by Christianity : 88% of the total).

	Age				Average
	12	14	16	18	
ACCEPT GOD'S WILL	28.5 %	20.- %	19.5 %	24.- %	= 23.- %
GOD WISHES TO TRY YOU	41.5 %	46.- %	49.5 %	40.5 %	= 44.5 %
FOLLOW JOB'S EXAMPLE	5.- %	10.- %	8.- %	11.- %	= 8.5 %
ABOVE ALL DO NOT COMPLAIN	3.- %	6.- %	6.- %	2.5 %	= 4.5 %
PRAY TO GOD FOR YOURSELF AND YOUR CHILD	6.- %	8.5 %	9.- %	7.- %	= 7.5 %

Thus, the inspiration of the great majority of the children's replies is Christian. It should again be noted that by isolating the 16-year-olds we obtain 92% replies in the Christian sense, but only 85% at 18 years of age.

Here are some of the replies :

“ When God gave you joy and happiness you accepted all, now you must also accept sorrow. ”

“ God wishes to try you to see whether you will resort to charms and vain beliefs. He wishes to see if you are going to complain. ”  
and amongst the most remarkable :

“ Your child is in Heaven, rejoice. ”

“ Offer your suffering to God, He never abandons His own. ”

“ Everything comes from God's loving heart. He knows why He acts thus. ”

“ Through suffering we shall be saved, accept it. ”

As the case proposed was almost the same as the story of Job, it is a little surprising that few pupils mentioned it : a total average of 8.5%, with 11% for the older boys. Elsewhere some mentioned

other biblical examples of certain individuals who accepted their trials : Abraham, Tobias' father, Lazarus... Others kept to the letter of the story of Job, promising Mukonzi that God would give him also everything He had taken away from him, or else saying that the cause of this trial was a personal challenge by Satan to God.

*Conclusion.* — On the whole, the replies to this third question are Christian, but had sufficient capital been made of Sacred History when explaining the catechism ? It often seems that preaching and teaching aim too exclusively at morals.

There are concrete applications in the Bible to the very situations in which our Christians may find themselves. A divine pedagogy and sense of the real and concrete appear throughout the Bible as in the Gospel. The lesson is never given in an abstract form, as is too often the tendency in our catechisms.

On this point we would advise anyone interested to check what the various Congo Mission catechisms say about the Ndoki and superstition in general, and then consider whether the expressions used are really within the reach of even experienced catechists.

#### IV. PAGAN MARRIAGE AND CHRISTIAN FIDELITY

The aim of this question was to find out what the boys really think about the various possibilities open to them. The competence of the boys, above all the youngest, may obviously be doubted, as they are still far from such cares ; but all the same we could expect to find, in their replies, a reflection of the conflict opposing, in their minds, school and catechism lessons with what they have heard or seen done around them, in the village or in the City.

This was the question set : “ KASIAMA *has been married for three years. He has no children : what is he going to do ?* ”

Replies : 1441 were received, grouped in 21 different categories. This wide variety does not easily permit aggregate interpretation, for the replies were mutually exclusive.

Thus, for instance, a boy who replies “ We will go to the doctor ” excludes by the very fact any more precise subsidiary reply such as : “ if he cannot cure my wife we will remain together all the same ” or else “ I shall pray for a child, like Elizabeth and Zachary. ” There were also some who did not reply directly to the question : “ if he has no child it is because his wife is sterile ” and after this statement they do not say what they are going to do.

We nevertheless grouped all these replies in four principal categories :

	Age				Average
	12	14	16	18	
STERILITY AND CAUSES THEREOF	16.- %	3.- %	8.- %	15.- %	= 10.5 %
RESORT TO REMEDIES	13.5 %	18.5 %	28.- %	27.- %	= 22.- %
PRAYER — CONFIDENCE IN GOD	52.5 %	45.5 %	40.- %	36.5 %	= 43.5 %
LOYALTY TO WIFE ?	14.5 %	28.5 %	24.- %	19.5 %	= 21.5 %
OTHER REPLIES	3.5 %	4.5 %	0.- %	2.- %	= 2.5 %

If we omit the replies of the first group, those of 12-year old boys who are too young, then more importance must be attached to the replies of the 18-year olds, almost entirely composed of boys in the last year of their studies. We find that at this age :

- physical sterility is fairly easily conceded,
- confidence in remedies is very slightly lower,
- recourse to God is less frequently mentioned,
- they are less concerned with the indissolubility of marriage.

Let us now examine the four types of replies :

1. Physical Sterility : 10.5% of the boys, out of 1441, think there is physical impossibility to have children ; they see three principal causes of this sterility :

— the marriage *nsiku* have not been observed (clan prohibitions) and one of the ancestors, or a relative, has cast a spell preventing conception by the wife. Figures for the four age groups (12, 14, 16 and 18 years) : 16.5% — 3% — 10.5% — 10% (average : 10%).

“ They have not observed the marriage customs. ”

“ He has not paid all the money (dowry) for his wife. ”

— *misconduct*, now or in youth (most often secret sin) : 9.5% — 21.5% — 16% — 21.5% (average 17%).

“ He has sinned and infringed the laws of marriage. ”

“ He has sinned before God in marriage. ”

“ They committed misconduct during their youth. ”

“ He has certainly committed misconduct and his blood has been tainted. ”

— *physical impossibility* : they record the fact without specifying the cause : 74.0% — 75.5% — 73.5% — 68.5% (average : 73%).

2. 22% of the boys immediately thought of *possible cures*: some would go to the hospital doctor, others prefer to rely on the native Nkisi remedies and the elders' advice.

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	Age				Average
	12	14	16	18	
DOCTOR — HOSPITAL	69.5 %	90.- %	87.5 %	84.5 %	= 83 %
ELDERS — NATIVE NKISI	30.5 %	10.- %	12.5 %	15.5 %	= 17 %

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Between 14 and 16, the discovery of science and almost total confidence in medical care reveal that the school's influence is of the highest possible magnitude. Then towards 18 we note a progressive decrease in this confidence, with more frequent recourse to local remedies.

“ He will go to the sorcerer (the one who supplies remedies) in order to be able to conceive a child. ”

“ Ask the elders' advice. ”

“ Get a remedy from the people in your village, they know how to prepare suitable potions for their countrymen. ”

We must not omit emphasizing that in the 17% of those who mention resorting to native remedies, some reject in advance magic or sacrificially efficacious cures, but are satisfied to follow their elders' way of using herbs and tree bark which may favour conception. In this case they obviously cannot be blamed for superstitious practices.

“ You will take a remedy, but not a magic remedy ; a remedy which is not made from the heart of a chicken. The real remedy is to be found in the forest or bush (bark, herbs), pulp it in wine or water and after a day or two you can drink it. ”

3. 43.5% of the boys think of *prayer*, either asking for conception (“ a child is a gift of God ”), or that God grant strength to accept His Will.

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	Age				Average
	12	14	16	18	
PRAYER (unspecified)	35.- %	36.5 %	40.5 %	35.- %	= 37.- %
ASK FOR A CHILD	29.- %	26.- %	18.5 %	30.- %	= 26.- %
ACCEPT GOD'S WILL	35.- %	34.5 %	41.- %	32.5 %	= 35.5 %
BIBLICAL EXAMPLES :					
ELIZABETH-ZACHARY	1.- %	3.- %	0.- %	2.5 %	= 1.5 %

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Only 1.5% of those who think of prayer mention Elizabeth and Zachary, whose confident prayer finally received its reward. This is a low proportion, 18/1441, and yet this story is in the New Testament.

Here are a few more replies :

“ If the child is necessary for salvation, God will grant one. ”

“ Then you can adopt a child. ”

4. There remain the 21.5% who raise the *question of faithfulness to the wife*. Here we must obviously take into account the custom which allows a man, conditionally upon refund of the dowry and consent of the parents, to send back his wife... and freely contract a new marriage. This does not alter the fact that this is still a very low proportion when we know how earnestly all wish to have children, when we consider the pressure which parents and members of the Clan will not fail to exercise in such a case. It is generally estimated that 85% of the men go so far as to send back their wife (trial marriages are still practised by certain peoples in pagan surroundings).

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	Age				
	12	14	16	18	Average
MARRIAGE INDISSOLUBLE	76 %	83 %	98 %	86 %	= 86 %
SEND BACK WIFE	24 %	17 %	2 %	14 %	= 14 %

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The proportion of 86% who would remain faithful to her have given the truly Christian reply, but it is also that of one who is not in Kasiama's position.

Amongst the others, note :

“ If he is a pagan he will be able to marry another woman, but if he is a Christian he will have to wait until his wife dies. ”

“ He will leave his wife and take a concubine. ”

It will certainly be said that most of these boys lack competence in the matter. That is why only an abstract case was proposed, that of a certain Kasiama... They have at least been able to give the reply of their circle, of their family or school environment.

## CONCLUSIONS

Many Fathers and Monitors will question either the boys' sincerity or competence. We too believe that many pupils show a certain

opportunism and that most of them had no actual experience of the situations they judged. We therefore do not wish to draw absolute conclusions for general pastorate, but only to consider the pupils' reactions, with a view to making a thorough examination of catechesis.

We questioned a fairly large number of boys in very different environments (on an average only four classes per Mission Post, each Post being 30 to 125 miles distant from the next) and in spite of this variety and distance the results hardly vary : thus, comparatively speaking, they are of real value.

Certain statistics might "console." The great majority of the replies seem to indicate Christian reactions. But let us confine ourselves to their limited sphere ; not discount popular opinion, according to which 95% of the people still believe in the powers of the Ndoki, in favour of the results of this enquiry which only give a percentage of 2.5% to 5%. Neither let us pretend that if today 14% of the 19-year old boys admit they would send their wife back if she were sterile, tomorrow 90% will still not do so in reality. Our enquiry wishes in no way to contradict opinions based on wide experience through contact with the Christian people ! But the figures are valid for *those at school* and the variety of the replies maintains a true value. At least they prove that the boys in our schools, questioned in the environment of their class and the Mission, reply differently from what is generally thought. *These replies may seem to be in contradiction with general experience, but this very contrast is perhaps the essential shock-idea of this enquiry.* In the light of this we discover that Christian truths really seem to impregnate the young in abstract teaching, but that in concrete life ancestral customs retain many of their rights.

The enquiry specifically shows us the aspects of this contrast or conflict :

— the 12-year old is still close to his village and is more imbued with pagan beliefs.

— the 14-year old has confidence in school and his teachers who reveal a new and coherent world to him.

— the 16-year old has discovered the power of science and believes in it as though it would solve all the difficulties of life.

— the 18-year old inclines towards the idea that his knowledge is still small and will not have much effect on every day problems.

Life with all its realism will soon be beginning again and with each question proposed we see a very marked return towards the elders'

beliefs and the "wisdom of the Bambuta." He has not mastered the white man's science, he is not their equal: "The elders were right, their wisdom is better for us!"

The slight but constant decrease in certain Christian reactions on the eve of leaving school and setting out in life (sometimes even in the Monitor who teaches catechism, or the "Educated Native" who will set the standard wherever he goes) is rather serious. We often complain that our ex-pupils seem to fall away and are in no way the apostles we hoped they would be. But have we ever considered whether our teaching deals enough with the problems which will confront our boys the moment they begin to lead their own lives?

All goes on as though religion and catechism were often superposed on a pagan base, like a varnish which leaves the underlying material unchanged. When helping adolescents to mature their faith, do we always consider their normal evolution? In this connection, what responsibilities do these 18-year old boys have in the Mission Posts and in our schools? Above all, at this age they should take a stand, be sure of themselves, commit themselves in such a way as to test their faith. They should be given the opportunity of experiencing real life while they are still capable of solving the doubts arising out of their first failures in a Christian manner. Is faith, nurtured in the hothouse of school environment, prepared to affront the superstition still alive in the villages and cities?

Moreover, the deep affective structures which the native child acquires during his primary schooling and early education in the family environment must not be ignored. It seems that efficacious effort to subdue fear, in the affective, unconscious sense, about which we spoke (in connection with reaction to immediate justice) and decrease reactions of 'magic' protection against a world apparently full of danger, cannot be considered outside the family and school framework of infancy and childhood.<sup>1</sup>

The ideas tabled or suggested during this long report therefore

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<sup>1</sup> See the excellent article on causes of a certain passivity, coupled with anxiety, by P. VERHAEGEN and M. LEBLANC "Considérations à propos de l'éducation pré-primaire de l'enfant noir" in *Revue Pédagogique Congolaise* (Bulletin issued by C.E.P.S.I., Elisabethville, Dec. 1955, No. 31, pp. XVII to XL). On precocity of motor development during the first two years (perhaps attributable to permanent contact with the mother and copious mother's milk) and the backwardness which subsequently takes place (in possible relation to the lack of educational games and insufficient adult control) see the outstanding study by Dr. Marcelle GEBER in *Courrier du Centre International de l'Enfance* (Paris, 1956, Vol. VI, No. 1, pp. 17-27). Let us also mention the suggestive and well documented article by P. VERHAEGEN "L'enfant Africain", in *Educateurs* (Paris), No. 68, march 1957 — (Editor's Note).

gravitate towards a problem of human and Christian education. The introduction of Christianity into concrete life does not apply solely to Kwango. It seems that the solution to this problem must take into account two essential dimensions in Christian pedagogy :

A. *Teaching* : Clear explanations must be given to the children as to what they must reject and what they must keep in their customs. With each question we found extreme confusion, for instance, between personal guilt and collective responsibility, between the power and action of the *Ndoki* and Divine intervention, between the idea of God the Judge and that of God the Father, between material sin and formal guilt... We believe these ideas could best be elucidated in the light of the teaching in Sacred History and the New Testament, so close to Congolese life. What a difference on this point between our young pupils and the young South African natives we find in books like " Cry, My Beloved Country " by Alan Paton and " Tell Freedom " by Peter Abrahams !

B. *Life* : Look for opportunities, above all for the older boys, for confronting their faith with the surrounding paganism in the cities and villages ; find various responsibilities for them, especially those of apostolic nature ; lastly, tackle the real problems in adult language, talking as man to man.

Obviously, true solution is a matter of experience and will require many personal experiments (much private experiment). But we hope that the dual task of Christian pedagogy just mentioned may be stimulated and helped by the results of the humble report we have presented.

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# INTERNATIONAL SURVEY

News and Bibliography



# I. NEWS

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## INTERNATIONAL ORGANIZATIONS

**Lumen Vitae.** — *An International Study Year in Religious Education (Brussels, October 1957-June 1958).*

The International Centre 'Lumen Vitae' is now offering a full study year aimed to provide serious catechetical formation and ample information concerning the international catechetical movement, with a view to a particular function to be fulfilled in the sphere of religious education.

The courses are meant for *priests, religious and the laity* taking part in religious formation.

Although higher education is preferable both in secular and religious matters, candidates will be admitted who possess a diploma of the humanities (B. A.), a teaching diploma or its equivalent, provided that they guarantee to devote themselves fruitfully to personal work.

The number of vacancies is limited. In order to ensure the international character of the participants, these vacancies will be divided among the applicants from different countries.

This International Catechetical Year is especially intended for candidates who have no Higher Catechetical Institute in their own country or, by reason of their destination, appreciate some of the features of the new initiative, especially its international character.

The courses and lectures will have three principal objects : 1. *The aim and contents of catechesis* : biblical, liturgical, doctrinal catechesis.

2. *The subject* (child, adolescent, adult) : religious psychology and religious sociology.

3. *The methods* : general methodology, special methodology (according to age, milieu, objectives...). Added to the general orientations, there will be international information provided by the library and by contacts between the students from the various countries, together with conversations with visiting professors.

The 'Seminars' will group under the direction of a professor those students who have chosen the same section for their personal work : the contents or arrangement of the Christian message ; family religious formation ; religious teaching of adolescents ; approach to unbelievers ; singing, drawing or 'celebration' as means of religious formation ; biblical apostolate ; liturgical pastorate ; religious formation and technical culture ; religious culture and

entertainments ; religious culture and factors of opinion ; religious culture and international life ; particular points of religious psychology ; a particular point of the problem of ' Modern Mentality and Evangelization. '

*Practical schools* will be provided for the various grades of teaching. Only a minimum amount of time will be required, although further opportunities will be provided, so that each may have what he or she needs. As for the ' Seminars, ' those in charge will make the choice of the ' Practical Schools, ' when they know what the students' requirements are.

*Year 1957-1958* : some of the courses will take place regularly during the ' year ' or a term ; others will be grouped into one or two weeks (the lectures by visiting professors).

There will be 25 weeks of courses (about 15 hours per week ; 2 h. of exercises), divided into 3 periods : 20 October-21 December, 6 January-1 March and 13 April-14 June. Examinations will take place from the 16 to the 20 June. The diploma will be granted after examination, on the *presentation of personal work*.

*The body of professors* is composed of ordinary teachers and of visitors from different countries.

The originality of the International Catechetical Year lies in part in the very international composition of the professorial body. The assistance of fifteen countries is already ensured :

— *Austria* : L. LENTNER.

— *Belgium* : J. BRULS, Mgr. J. CARDIJN, R. CARPENTIER, J. DELÉPIERRE, M. DELFORGE, J. GÉRARD-LIBOIS, A. GODIN, Fr. HOUTART, J. LALOUP, A. LÉONARD, R. LEYS, Ch. MOELLER, Miss MÉLOT, R. POELMAN, P. RANWEZ, H. RULLENS, A. SIREAU, M. van CASTER, J. van WING.

— *France* : H. BISSONNIER, F. BOULARD, J. COLOMB, F. COUDREAU, P. DEMANN, Miss J. M. DINGEON, A. ELCHINGER, P. FAURE, J. LABBENS, P. VIRTON.

— *Germany* : F. X. ARNOLD, B. FISHER, B. HAERING.

— *Great Britain* : J. D. CRICHTON, F. H. DRINKWATER, C. HOWELL.

— *Italy* : Mgr. L. CARDINI.

— *Ireland* : M. TYNAN.

— *Japan* : J. SPAE.

— *Luxemburg* : P. HITZ.

— *Netherlands* : W. BLESS, Miss van HARDENBERG.

— *Philippines* : J. HOFINGER.

— *Spain* : Mgr. J. TUSQUETS.

— *Sweden* : W. KÖSTER.

— *Switzerland* : M. GALLI.

*Simultaneous translation* : Thanks to the International Catholic Auxiliaries, who have been kind enough to undertake the translation, the courses and conferences will be heard simultaneously in French, English and German, according to the requirements of the audience.

This first International Study Year is directed by Rev. Father G. DELCUVE, S. J., editor of ' Lumen Vitae ' and director of the International Centre.



## AFRICA

**Yaoundé : International Conference of Studies concerning African Children.** — From the 2<sup>nd</sup> to the 7<sup>th</sup> January an important international conference was held at YAOUNDÉ (French Cameroons) on the subject of African children. It was organized by the *International Catholic Child Bureau* and was attended by nearly 300 delegates, chiefly from the Cameroons, but also from all parts of native Africa. Thirty African countries were represented, among others, Angola, Basutoland, the Belgian Congo, Spanish Guinea and Fernando Po, Italian Somaliland, Nigeria, Nyasaland, the Sudan, Uganda, Madagascar, Togoland and all the territories of French West Africa and French East Africa.

There were present more than twenty bishops besides His Lordship Mgr Lefebvre, Apostolic Delegate for French Africa and His Grace Mgr Graffin, Archbishop of Yaoundé. Mgr Veuillot of the State Secretariat and Fr. Courtois, founder of the I. C. C. B., came specially from Rome to assist at the Conference.

Numerous international Catholic organisations were represented ; a whole day — that of the 4<sup>th</sup> January — being devoted to international activities. After an address by Dr. Aujoulat on the international work for children being performed in Africa, and another by M. Émile Inglesis on the Conference of Catholic International Organizations and its organs, in particular, the liaison Centre between the International organizations and the Missions, the representatives of these organs : W.H.O., U.N.E.S.C.O., U.N.I.C.E.F., I. C. C., O. A. A., I. L. O., C. T. C. A., told the delegates of their individual activities.

The plenary sessions provided an opportunity for hearing, after the usual official speeches, a well documented address by M. Michel NORMAND, general secretary of the I. C. C. B., on the activities, aims and undertakings of that organization. Then the Rev. Fr. BISSENIER gave a masterly report synthesising the replies to the questionnaire which had preceded the Conference.

We must also mention the outstanding addresses given during the following sessions : *Contribution à l'étude de la Psychologie de l'Enfant Africain*, by Dr. Verhaegen of Élisabethville ; *L'Action de l'Église en Afrique en faveur de l'Enfance*, by the Rev. Fr. Tourigny, White Father, from Uganda ; *L'Enfance d'aujourd'hui et l'Église de demain en Afrique*, by His Lordship Mgr Mongo, auxiliary bishop of Douala. These various addresses gave rise to fruitful discussions.

But the Conference did not only consist of plenary sessions : the delegates were invited to exchange experiences and difficulties in various Committee meetings, where replies to the questionnaire were discussed. An idea was thus formed of the complexity of the problems concerning African childhood, the analogies and also the differences between them and European problems.

In the opening address, M. Raoul DELGRANGE, President of the *International Catholic Child Bureau*, said that it was not the education of the African child in general that was to be studied, but his education "with regard to his basic milieu and orientation for the future."

"African children," continued M. Delgrange, "contain in themselves the moral wealth which has been transmitted to them by their ancestors; we must respect it and we desire with all our mind and heart to help them to realize all their possibilities for the future, those of their own personal future and those of the nations to which they belong. But these children are also God's children, and that is why we cannot be indifferent to the question as to whether all the many opportunities now open to them in Africa subsist in an atmosphere favourable or unfavourable to their lives as Christians."

The religious life of the children and its development in puberty was one of the chief subjects discussed by the delegates. However, the questionnaire sent to Native Africa in 1955 by the I. C. C. B. did not deal with catechetical education, because that had already been studied during the International Week of Studies on Human and Christian Formation in Native Africa, organized by the Centre *Lumen Vitae* at Léopoldville in 1955.

The three Committees whose assignment was to study problems of *children of pre-school age, of school age and deficient and maladjusted children* did not hesitate however to tackle the problem of religious formation.

The first committee had the benefit of an excellent address from the Rev. Fr. COUDREAU, Director of the Catechetical branch of the Catholic Institute at Paris. After having reminded his listeners of the importance of parental preparation, Fr. Coudreau told them how the religious life should be associated with each 'awakening' of the child; his first look, his first smile, action, words, etc. He recalled how disastrous for the child's religious life are the tensions due to contradictory teaching on the part of his educators and what a mistake it is to extract the child from his environment for a few hours and then to send him back into pagan surroundings.

This statement raised an objection from a priest from Dahomey: many of the children who come to catechism classes are from pagan homes and return to them afterwards... Sr. Marie-André of the Sacré-Cœur remarked that the African pagan milieu is not atheistic, but on the contrary, religious, in which the existence of God, His providence and power, and the survival of the soul are matters of faith; a milieu in which prayer is made, sacrifices offered to obtain favours from God: health, good harvests, etc. This African pagan milieu has nothing in common with the paganized milieux of our large European towns where materialistic atheism holds sway.

Continuing his address, Fr. Coudreau reviewed the different stages of life: from 2 to 3, the primacy of the surroundings and conditions for spiritual awakening: the silence which leads to the world of the holy and invisible; the discipline of the body and the education of the will; the affective balance which conduces to peace and joy.

From 3 to 4, the child must be given the sense of God, the sense of his neighbour, the sense of himself. It is the age of the occasional and non-

methodical catechism, the age in which moral education is in the bud, in which punishments establish the hierarchy of values.

At 5, a more structural teaching can be begun ; in the family, the first catechist is the mother. In other milieux, the teaching should be given in the manner of a mother.

The place in which the catechism is taught is of importance ; the child ought to be given an impression of cleanliness, light, beauty, and the physical surroundings ought to allow the child to pass easily from the secular to the sacred.

Fr. Coudreau also insisted on the reception given to the child, for he projects on to his relationship with God his contacts with his teacher. Hence the need to respect him ; he ought to ' feel ' our benevolence, our spirit of service. Music soothes children, then introduces them to God ; and there is no real religious instruction except in a soul which is spiritually awake to God.

All this shows the necessity for giving a thorough religious training to mothers and to girls, the future mothers, so that they may awaken their children to spiritual life. This ' awakening ' can also be accomplished in kindergartens, especially when these are in the charge of religious. The Cameroons seem well off in this respect, since the African nuns have several kindergartens in the towns. But these should be increased and opened all over Native Africa.

The Committee for children of school age did not discuss the problem of religious instruction as a whole. It insisted on the importance, but also on the difficulty, of giving catechism at school, and the desirability of a syllabus closer to liturgical life, which is a wonderful centre of interest for children and introduces them to the life of the Church in a practical manner.

The Committee asked that technique more suited to the African child should be prepared and visual aids employed without injury to the transcendent nature of the subject of faith. It would like to see catechism play its part in the daily life of the children and that a centre should be formed in Africa for the distribution of religious pictures and statues designed by African artists.

Moreover, as the school is not enough for the child's education unless it is completed by the different children's and youth movements the Committee insisted that these should be developed at need and that the maximum use should be made of the great apostolic possibilities in the African child.

The medico-social pedagogical committee, which was occupied with deficient and maladjusted children, noted the aids and hindrances to the mystery of God consequent on the different disabilities. It reviewed the attempts already made for the religious formation of these children and hoped that enquiries would continue in this sphere in which, despite the difficulties of the task, there is much ground for hope.

A fourth committee on the religious formation of African children and a fifth on the training of teachers collected the remarks made on these subjects during the three earlier committees, which had sat simultaneously, and which we have just briefly described.

The Rev. Fr. Coudreau, who presided over the fourth committee, spoke of the fundamental support of all religious formation : the education of a theological life rooting faith in doctrine, a liturgical and sacramental life, giving the child entry into a parochial community, and a practical Christian life as the foundation of militant testimony.

He stated that a catechetical method should not be only explanatory but contemplative, so as to provoke a real awakening of the spiritual life ; it should be also progressive, adapting itself to the child's evolution and permitting the real activity of the life of faith.

This primary care for religious formation which was apparent in all the work of the conference, revealed the educators' desire to develop a Christian life capable of christianizing manners and institutions.

As His Lordship Mgr Mongo, an authentic native of the Cameroons, stated so well in his address on the Child of today and the Church of tomorrow in Africa, " the question of childhood begins in the home ; " and we must form " true Christian families with the young men and girls of today, with the young couples of today "... to lead them " up to the full development of their human and divine vocation. "

An urgent and indispensable task for which all the good will and all the devotion of Europeans and Africans are needed.

Fr. TOURIGNY brought out this African aspect in his talk on the action of the Church in Africa in favour of children. He quoted some passages from the letter of a distinguished African to a missionary (these were extracted from *Lumen Vitae*, 1949, No. 1).

" Your letters, " this African wrote, " bring me as near to Christ as to my people, whose depths are always good, able to be Christianized, to be made holy, and worthy of respect... There are still natives who want to remain natives, that is to say, simply to Christianize their Bantu roots and seek in what Europeans bring us for what is best and what, added to what we possess already, will complete us or preferably, make us better. "

Fr. Tourigny also recalled the apostolic action of Blessed Charles Lwanga and his solicitude for the young pages, several of whom were to be his companions in martyrdom. To the little Kizito, hardly 12 or 13 years old, who confided to him his fear of failing in courage at the moment of martyrdom, Charles Lwanga answered : " You will take my hand and we will go forward together. "

M. DELGRANGE, the president of the I. C. C. B., repeated this phrase in the moving speech by which he closed the congress. The hand of Charles Lwanga taking that of Kizito, is the gesture which is perpetually being renewed in the Church... At Yaoundé, as in many regions of native Africa, it is now a white hand clasping a black one, both united to perpetuate the chain which links together the Church of today with that of yesterday and prepares the Church of tomorrow...



... I am thinking of another chain : that of the Catholic congresses which for some years now have taken place in native Africa.

From the first African meeting for the apostolate of the laity which took place at Kisubi (Uganda) in December 1953 to the Conference of Yaoundé, preceded by the Week of Studies at Léopoldville in 1955 which will be followed this year by a second at Bukavu, on the religious formation in the family, it is the same breath which inspires the organizers ; the same atmosphere of cordial and fraternal simplicity which makes all those present into one heart and one soul.

In Uganda, the Cameroons, the Congo, it is always Christian hands, black and white, which are clasping each other and uniting in the same effort, to serve Christ and His Church better together.

Sister MARIE-ANDRÉ du Sacré-Cœur,  
of the Missionary Sisters of Our Lady  
of Africa. *The White Sisters of Cardinal Lavignerie, Sceaux (Seine), France.*

## U. S. A.

***Tenth National Congress of the Confraternity of Christian Doctrine.*** — “... in each parish a group of lay men who will be at the same time virtuous, well instructed, determined, and really apostolic.” — These words of Pope Saint Pius X, spoken many years ago to a group of Cardinals in answer to a question as to what was most needed to save society, formed the theme of the Tenth National Congress of the Confraternity of Christian Doctrine held in Buffalo, New York, from September 26 to September 30, 1956. They point clearly to the emphasis which predominated in every session. Although Cardinals, Archbishops and Bishops, Monsignori, Priests, Religious, and lay people were all represented in significant numbers, the attention of the Buffalo Congress was directed primarily toward the place of the lay person in helping the entire world to know and love God better and to serve Him more faithfully both by personal holiness and by apostolic endeavours. It was constantly evident that the Confraternity is essentially a layman's organization.

His Excellency, Most Reverend Joseph A. Burke, Bishop of Buffalo, was host to the fifteen thousand people who attended this great congress. He extended his greetings at the opening session presided over by the Most Reverend Robert E. Lucey, Archbishop of San Antonio, acting in place of the late Most Reverend Edmund V. O'Hara, Archbishop of Kansas City-St. Joseph, Missouri. Monsignor Francesco Roberti of Rome, secretary of the Sacred Congregation of the Council as the personal delegate of His Holiness, Pope Pius XII, delivered a message from the Holy Father and also addressed the Congress at a special session. Solemn Pontifical Mass was celebrated by Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States on the closing day of the Congress. Among other high-ranking prelates were three princes of the Church : His Eminence, Francis Cardinal Spellman, Archbishop of New York, His Eminence Cardinal Arteaga y Betancourt, Archbishop of Havana, and His Eminence, Emanuel Cardinal Tien, Archbishop of Peking.

Particularly significant was the international character of the Congress which was attended by a large number of hierarchy, clergy, and religious from Latin America, by Cardinal Tien and Archbishop Paul Yu-Pin of China, and by a number of Canadian Bishops. It should be noted that this was the Third Inter-American Conference as well as the Tenth National Congress of the Confraternity of Christian Doctrine.

*The Pope speaks.* — In his message to Bishop Burke, His Holiness Pope Pius XII expressed his felicitations on the success of the Confraternity in the United States. Noting that it was St. Pius X who ordered the Confraternity established in every parish, the Pope said : “ The Confraternity shows that it is well aware of the invaluable services which a zealous and well-trained laity can render to their Bishops and priests in the vital task of making the truths of our religion better known and better appreciated. ”

Besides delivering the Pope's message, Monsignor Roberti spoke on his own behalf midway in the convention, addressing a large audience at a general session.

"Dear Catholic American people," he said, "you have two great treasures: The Catholic school and the Confraternity of Christian Doctrine. Keep them as the apple of your eye."

He called the Confraternity Congress "The most important of all congresses," explaining: "The Congress aims at corresponding to the divine mandate; 'Go, therefore, and make disciples of all nations.'"

"This is the only congress," he added, "that teaches the principles which will solve all the problems which grieve mankind, problems private and public, national and international, earthly and everlasting. The congress deals with the subject of teaching that which interests all humanity. This school has pupils all over the world and has as many pupils as there are men in the world."

Monsignor Roberti paid tribute to Archbishop Edwin V. O'Hara, chairman of the Episcopal Committee of the Confraternity from the inception of the organization in 1934 until his death in Milan on September 11, as 'an indefatigable apostle of catechetical instruction.' Similar words of tribute were spoken in regard to Archbishop O'Hara repeatedly during the Congress.

*The Challenge of the Confraternity.* — The open mass meeting on Wednesday, September 26, heard laymen and hierarchy present the manifold aims of the Confraternity of Christian Doctrine. Most Reverend John J. Wright, Bishop of Worcester, Massachusetts, gave the keynote address, and urged the Confraternity to emphasize positive teaching of the things of Christ, rather than negative approaches, such as the refutation of Communism.

"Next only to the Grace of God," he said, "our need is for ideas, ideas capable of inspiring our generation, for concepts which will serve as motives for action that may otherwise be pointless and without profit. The great need is not for good deeds only or even good works, important though these be. It is for sound ideas and clear, cogent concepts which will motivate good deeds and make our good works enduring here below and availing to salvation hereafter.

"So the supreme work of the Church at the moment is the work of bearing witness to the truth and of preaching, in season and out, the saving concepts which Christ came to reveal. All the good works of the Church, the mighty organized works of mercy which she accomplishes, and the individual, personal works of charity which she encourages and blesses — all these retain their saving power and their ancient importance. But one dares to say that at the moment their importance is second to that of the intellectual work of bearing witness, intelligently and intelligibly, to the truth by which men are made free with the freedom of the sons of God."

The Bishop stressed the vital role of the Confraternity in this respect, saying:

"The plain fact is that if every bishop, priest, and other accredited teacher in the land were working full time at the task of making Christ and His word

better known and loved, the job still couldn't be done unless the laity too, bear its witness. The Confraternity equips our people to play their part in that gigantic task. Nothing else does. "

*Variety of Apostolic Opportunity.* — The Confraternity of Christian Doctrine offers almost unlimited potentiality for cooperation of the laity. This is a point which cannot be overemphasized since so many consider themselves unfitted for actual catechetical instruction and so fail to enter into the work of this highly important organization. In reality there are six categories in Confraternity work : Fishers of Men, Helpers, Teachers, Discussion Clubs, Parent-Educators, and the Apostolate of Good Will. Through these six activities the Confraternity reaches out to carry the Gospel message to *all* people who are not actually attending Catholic schools : Catholic children in public schools through teachers and parents ; adults through discussion clubs ; and non-Catholics through the apostolate of good will. All these workers find much-needed help in the varying activities of the Helpers and Fishers.

*A Working Congress.* — But effective work in all these areas depends on well-trained workers. To help in supplying such informed leaders, the Buffalo gathering became primarily a working Congress. There were many excellent talks, but the heart of the Congress was to be found in the small working groups which reached down to individuals, and provided ample opportunity for questions and discussions.

For the first time there was a series of eight training courses for lay men. Each of these was held twice daily throughout the Congress, making six meetings in all. Since it provided such effective means of learning this new feature was remarkably successful. In addition there were eighteen work groups composed of persons selected for special competence who discussed questions vital to CCD growth, wrote reports, and made recommendations. These groups also met twice daily during the Congress, turning in at the end highly important reports on both general and special phases of the program : the six overall activities, the Radio and Television Apostolate, The Diocesan Catechetical Office, the National Federation of Catholic College Students, Religious Education of Mentally Retarded, Blind, and Deaf ; Education of Migrant Workers, spiritual formation of CCD members, and the work of teaching Sisters and Brothers. The last group was so large that it had to break up into several sections.

An important point of stress in these working sessions was the reminder that catechetical apostles need continued growth in service. The pre-service preparation was clearly outlined ; but this is only the beginning. Confraternity workers need to advance in intellectual and spiritual strength.

Perhaps none of the working group were more significant than the two on Latin American problems. One of these conducted in English was composed of Clergy, Sisters, and lay helpers working in schools and in adult education projects in the missions. The other conducted in Spanish was attended by no less than thirteen Bishops in addition to the other participants. It brought out



clearly the difficulties now confronting Latin America, in that people are not prepared for Confraternity leadership. The point was made that such preparation is needed in indigenous houses of formation, but that help from the United States may coordinate the work. The Latin American Bishops expressed desire for a two-way exchange in the process of preparation, emphasizing the importance of exchanging a small number of the most capable representatives on either side, rather than large numbers of less competent people.

*The Catechism and the Liturgy.* — In accord with a message which the late Archbishop O'Hara had prepared prior to his death, the Congress was conducted in the true spirit of the Liturgy. This message, printed and distributed at the Congress contained a section entitled 'The Catechism and the Liturgy.' It pointed out that all confraternity members are obliged to attain a genuine understanding of the spirit of the Liturgy, especially as laymen offering the Mass in the manner explained by Pope Pius XII in *Mediator Dei*. He urged also that CCD members should become competent leaders to encourage congregations in the Dialogue on Community Mass.

During the Congress a Dialogue Mass marked the official opening of each day, bringing to the fore the vital necessity of basing apostolic work on a Christian foundation. Particularly significant also was the recurring stress in various sessions on the Catechetical values in the Liturgy. That these are not overlooked is apparent in the excellent instructional materials — textbooks, films, records, pamphlets, and teacher's guides — which are appearing in increasing numbers. The teaching of Christian Doctrine, it was said over and over, cannot be merely a rote imparting of exact definitions but must be an unfolding of the truth in a way that brings thorough understanding and consequent true Christian living. Christianity is a life to be lived, and not merely a doctrine to be learned, and it is the integrated teaching of doctrine, Scripture, and Liturgy that will accomplish this result.

Inevitably in a conference so closely related to the Liturgy there were sessions devoted to discussions of Art and Music. A need for a 're-Christianization of art and architecture' was called for by Bishop Robert J. Dwyer of Reno, Nevada.

*Demonstration for Teachers.* — The fourth day of the Congress carried as its special feature a series of demonstrations in teaching religion to public elementary and high school pupils. Attended by large numbers of teachers from Buffalo and neighbouring cities, these sessions offered unique opportunity to become acquainted with the most recent methods and instructional materials.

*Final Sessions.* — The closing Sunday was one of high spirituality. Pontifical High Mass was celebrated in the Cathedral by the Most Reverend Amleto G. Cicognani, Apostolic Delegate to the United States of America. He also addressed the congregation on *Better Organization for the Teaching of Catechism*.

To the Bishops, the Apostolic Delegate said, is entrusted the teaching of the truths of faith, and accordingly every organization which seeks to do this must have the Bishop as its head. He went on to show the masterful example of such planning and organization in God's teachings to man. Creation is God's first catechesis, and from the wonders of nature human reason is able to discover the existence of the omnipotent God. Then Revelation continues to illustrate the planning and order in God's teaching. Through Christ, who has completed divine Revelation ; through His true Church which anyone can recognize ; through the Pope, the Bishops, and the Priesthood the perfect organization of God's catechesis of men continues.

" In conclusion, " he said, " We must remind ourselves of the sad fact that many still know little or nothing about God, their Creator ; many still remain outside the fold of the true Church... It is our urgent obligation to come to their help, to awaken the sleeping and teach them to read the catechism of the Creator ; to use every means to make known to them Christ Jesus, Son of God, and His doctrine, — the Catechism. "

In the afternoon a magnificent pageant of prayer to our Lady was presented in the Buffalo Civic Stadium, and the message of his Holiness Pope Pius XII was read. The address by His Eminence, Francis Cardinal Spellman, Archbishop of New York, made a fitting climax to the entire Congress. Cardinal Spellman in a talk entitled, *No Nation is Stronger Than Its Children* spoke eloquently of the steady progress made by the work of the Confraternity. Nevertheless he emphasized that the Confraternity has a vital role still to play in counteracting the twentieth century disease of godlessness which is steadily increasing among American youth. The large numbers of youth who do not attend Catholic Schools as well as the tremendous spread in juvenile delinquency make clear the challenge that is here, he said. He urged CCD members to teach young persons that to find true happiness is " to learn and follow the way of God's will, to make their hearts His shrine, their bodies His temples, their minds His mirror, their souls His abode. "

The Episcopal Committee of the Confraternity of Christian Doctrine has elected the Most Reverend Matthew F. Brady, Bishop of Manchester, New Hampshire, as its new chairman to succeed Archbishop O'Hara. During the five years of his chairmanship he will undoubtedly see continued development in Confraternity work. Renewed in spirit by the Buffalo Congress where Bishops, priests, and laity mingled in the simple spirit of the true Christian community the CCD will continue its present work and give the necessary encouragement to the developments demanded by new needs : to the Latin American apostolate, to the spread of the lay missionary movement, to better preparation of teachers and parent-educators, and to increasing encouragement to youth to devote themselves to the apostolic use of leisure.

Sister MARY JANET, S. C.

*The Catholic University of America, Washington.*

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## II. Bibliography

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### PSYCHOLOGY

#### *History and Biography.*

H. MISIAK and V. STAUDT. — **Catholics in Psychology.** New York, McGraw-Hill Book, 1954, 310 p.

There is no 'Catholic psychology,' but there were scholars and research workers in psychology who were and remained Catholics, who left the faith (e. g. Brentano) or found it again (e. g. Gemelli). This original and well-informed work presents their principal contributions.

Two chapters deal with the beginning of scientific psychology in Germany and the role of Cardinal Mercier. After giving an overall view of psychology at Louvain University, the book continues with 10 interesting and very vivid biographies (Pace, Fröbes, Michotte, Lindworsky, Gemelli, Wasmann, Peillaube, Twardowski, Moore, Sister Hilda) showing each author in the setting of his country and university. Then follows a description of present-day contributions by Catholic psychologists in the chief countries of the scientific world. The immense amount of information collected is striking. Inevitably one feels, or thinks one feels, a certain lack of proportion in the relative importance given to some authors and certain omissions (sometimes due to insufficient collaboration being given in reply to requests for information sent out by the authors over a period of five years). The *Archiv für Religionspsychologie* in Germany are not mentioned. The book concludes with a list of Catholic-inspired Institutes, Organizations and Reviews, a general retrospective view (emphasis is laid on Külpe's influence and the absence of a so-called 'Catholic school' in scientific psychology) and by a chapter on trends (insisting on the need for work in *positive religious* psychology).

This conscientious, well-informed book renders the great service of an impartial and stimulating survey to the scientific and international spirit of Catholics.

F. PORTER. — **Guides en éducation.** Montreal, Éd. Franciscaines, 1954, 334 p.

Using questionnaires, the author has drawn up this bio-bibliographical anthology of great contemporary pedagogues (and some scientific psychologists) in France, Switzerland and Belgium. Written for the French-Canadian public, this book will also be very useful in Europe. Each author, with photograph, himself writes of the influences which affected him and his principal 'governing ideas.' Abundant biographical and bibliographical details are

given of the 150 authors. Sometimes the choice is debatable (in Belgium, out of a total of 40, 33 are priests : is this a truly objective proportion ?). As it is, all professional Catholic pedagogues should heed this book if they wish to know more about... the others.

PSYCHOLOGICA BELGICA. — **Volume I (1946-1953)**. Louvain, Nauwelaerts, 1954, 224 p.

Under this title, the Société Belge de Psychologie publishes the reports of its meetings (with summary in one or two pages of the works presented), the bio-bibliography of the members, the statutes of the Society and the original text of Professor Michotte's autobiography (published in English in *History of Psychology in Autobiography*, Vol. IV, Clark Univ. Press). Regularly kept up to date, this publication will be a first-hand source of information on work in scientific psychology in Belgium.

### ***Psychology of the Female Character.***

F. J. BUYTENDIJK. — **La femme : ses modes d'être, de paraître, d'exister**. Trans. by A. De Waelhens and R. Micha. Paris and Brussels, Desclée De Brouwer, 1954, 380 p.

Penetrating analyses by a Christian phenomenologist and psychologist. Much psychological data (Heymans, Terman, Mead) is smoothly integrated on a high level of thought and interpretation, serious controversy being reserved for the antagonistic viewpoints of H. Deutsch and S. de Beauvoir. Female methods of appearance (body and face, youthfulness, symmetry, voice and mystery of interiority) are clarified in a particularly original way, viewed with both subtlety and depth. The relationship of woman with the Transcendant is little studied, probably because of lack of basic material. Note however : " An unpublished inquiry (W. Stoop, O. F. M., Nijmegen) has revealed that in all peoples the attitudes of prayer are *symmetrical*... Before a superior (in military ceremonial, for example), a judge, God, beautiful scenery (but not in front of a picture which is looked upon with a critical eye) we adopt no other attitude but that of natural symmetry. Situations of *submission*. On the other hand, an asymmetrical attitude (coquetry, hesitation, effort) means that one *takes* an attitude, ... critical or ambiguous " (p. 240).

To be read by all psychologists who are avid not only to observe but to understand.

**Conscience de la féminité.** — Texts collected by J. Viollet and presented by P. Le Cormier. Paris, Édit. familiales de France, 1954, 446 p.

Twenty-seven essays written by women : composite elements of the female character (physiology, psychology, literature, fashion, history, religion) — symptoms of the new female character (economic independence, work, political responsibilities) — problems of women who are alone (vocation, widowhood, adoption) and marital problems — social environments and feminine style of life.



These good descriptive works, rather panoramic, have the Christian outlook. Some are marked by their demands for women's rights (rather out-of-date ?). An all too short essay by Suzanne Nouvion with a psychological tinge, ends with this statement: "Increased awareness in the female character will not come without bringing in its wake a deeper consciousness of religion." A study on the shortage of religious vocations seems trite and gratuitously optimistic. Several interesting cases are revealed by the psycho-social sketches.

In short, a bird's eye view including many dissimilar elements which, to render their full sense, would need to be treated by a Buytendijk.

### *Psycho-analysis and Religion.*

K. STERN. — **The Third Revolution.** New York, Harcourt Brace, 1954, 306 p.<sup>1</sup>

This brilliant, but uneven, essay is part 'story,' part biography and part theoretical treatise. The third revolution (after those of Darwin and Marx) corresponds to the Freudian effort to bring man back to his psychic determinisms. After describing the historical contribution of psycho-analysis to psychiatry, the author examines some meeting points with problems of spiritual life: true and false guilt — faith and 'oral' disposition — communion and introjection — mystical body and identification. His solution principles (for example: "They are phenomenologically the same, but they have two opposite values." p. 241) will enlighten many readers. The novel pages on *neurosis of unbelief* (pp. 283-285) should also be noted. This book confirms and accentuates the highly spiritual message of the author of *The Pillar of Fire* (the story of his conversion).

R. HOSTIE. — **Religion and the Psychology of Jung.** New York, Sheed and Ward, 1957, 264 p.<sup>2</sup>

This remarkable study of Jung's theories is to be recommended for the (exhaustive) range of the information given, the patient reconstruction of the many turns and twists of Jung's thought, during development, and the clarity of his conclusions. Flawless on the historical (and indeed philological) plane, the work continues with a section devoted to criticism which occasionally seems to us to be rather short, especially where the author confronts Jung's views with his own idea about religious symbolism. Can it really be said that in Jung's mentality "dogmatic religion and alchemy are not essentially different?" And when treating the "true nature of the relationship between psychotherapy and spiritual direction," is it a good thing to start with 'Confession and Psychological Analysis?' Apart from this very weak chapter (Psychotherapy and Spiritual Direction), marked by a too

1. In French: *La Troisième révolution*, Paris, Éd. du Seuil, 1955, 238 p.

2. In French: *Du mythe à la religion*, Paris, Desclée De Brouwer (Études Carmélitaines), 1955, 232 p.

theoretical knowledge of the technical relations proper to these two activities, we would emphasize the merit of this conscientious account and the courageous warning against the latent gnosticism in this ambiguous game, with regard to objective religion, to which Jung has never ceased to invite his listeners.

J. H. VANDERVELT and R. P. ODENWALD. — **Psychiatry and Catholicism**. New York, McGraw Hill, 1952, 433 p.<sup>1</sup>

This work is imposing by its bulk and contains many valuable items of information and evaluations. For the cultured man, it is a fine introduction to the principles (Thomist) of a philosophy of the human person (healthy or sick), and an overall view of the methods of treatment, posological categories, in psychiatry, together with certain socio-psychiatric problems (alcoholism, masturbation, homosexuality). Taken one by one, many chapters seem weak or ambiguous : no clear distinction between two viewpoints (philosophical and scientific) on 'personality' — alignment of grace as 'a fourth factor' in sound pedagogy, along with constitutional and temperamental factors — attributing to psycho-analysts a confusion between the affective reactions of the superego and moral consciousness, when many psycho-analysts have never stopped saying the opposite (Odier, Zilboorg, Nodet, Stern, etc.). Also why should Rogers' 'client-centered' method be called non-Christian ? The authors tell us that "the source of evaluation rests exclusively with man"; but is it not the same with a 'therapist-centered' method ? Why, in fact, should the therapist be more on the side of God than the patient himself ?... It is a pity that the authors allowed this translation to be published without taking into account the objective (medical) errors which Fr. Devlin already pointed out in 1952, in *A. C. P. A. Newsletter* (II, 5).

**Faith, Reason and Modern Psychiatry**. New York (Francis Braceland editor), Kenedy and Sons, 1955, 310 p.<sup>2</sup>

The appreciation of the preceding book should be reversed for the ten essays in this volume : most of the studies are of excellent quality — absence of unity and synthesis in the choice and examination of the themes covered. It contains lively notes by J. Lopez Ibor on the existential modes (normal and pathological) of anxiety, an excellent analysis by G. Zilboorg denouncing the magic pseudo-interpretation of the psychology of the sacraments (penitence and eucharist) — original thoughts by Dorothy Donnelly on man, his symbols and myths — a fine theological study on the meaning of sickness (particularly mental illness) by Lain Entralgo. Other contributions are by J. Braceland, R. Allers, K. Stern, V. Smith, N. Mailloux and J. Aumann : these names are themselves a guarantee of productive and inspiring reading.

1. In French : *Psychiatrie et Catholicisme*, Paris, Mame, 1954, 604 p. A full review and discussion of the English edition was published by the present reviewer in *Thought*, Dec. 1952, p. 622.

2. In French : *Foi, raison et psychiatrie moderne*, Paris, Éd. du Cerf, 1957, 350 p.



H. GRATTON. — **Psychanalyse d'hier et d'aujourd'hui**. Paris, Éd. du Cerf, 1955, 306 p.

This 'introduction to the problems of depth psychology' (the author's humble sub-title) is a clear and well-supported presentation of the origins of psycho-analysis, some dissenting schools and the most recent developments. It is to be recommended as a textbook or as supplementary reading for those following higher or university studies (Institutes for psychology, social welfare, etc.) where it is desirable for pupils to have more information about modern psycho-therapeutic methods without having access to techniques properly so-called. This book goes beyond the already classical works (that by J. Nuttin, for example) from three points of view: accounts which are more complete (but also less deep — more of the 'school' type) on recent authors (Horney, Rogers, Lagache, etc.), a rather wide commentary on the Holy Father's speeches (1952 and 1953) and a very useful bibliography of 30 *Catholic* authors who have published books or articles on the relationship between psycho-analysis and religion.

**Religion and Human Behavior**. New York (Simon Doniger editor), Association Press, 1954, 234 p.

An anthology of 15 articles or essays, written by Protestants, of real spiritual and psychological value. The brisk and deep pages by Karl Menninger ('Religio psychiatri'), a summary of Wayne Oates' research ('The role of Religion in the Psychoses') and the clear and enlightening distinctions by Seward Hiltner ('Pastoral Psychology and Pastoral Counseling') are to be recommended. In this volume it would be difficult to find statements or evaluations which a Catholic could not accept. One essay only ('Jesus as a Psychologist') by Paul E. Johnson seems untoward: are we not asked to bypass the mystery of Christ when we wish to find traces of diagnosis and therapeutical technique in our Gospel pericopes? Here, however, it is a question of naive inquiry rather than profanity. The reading of these articles leads to the hope that one day so many generous and quite likely statements (for example on the role of religion in mental health) will be fully confirmed by precise and truly scientific research.

### *Miscellaneous.*

A. KAGAME. — **La divine Pastorale**. Translated from Ruandi by the author, 2 volumes published, Brussels, Éd. du Marais, 1952 and 1955, 110 and 102 p.

A preface by Fr. Charles and an introduction by J. M. Jadot (of the Institut Colonial and President of the Écrivains Coloniaux de Belgique) draw attention to these first translations of an epic in 18 volumes and retraces, working in the customs and symbols of the Ruandi culture, God's plan for humanity: creation — the Fall of man — Moses and the prophets — the Messiah — history of the Church and the last ends. An unusual and admirable work, as

were the great epic poems by Dante, Milton and Klopstock. A first-class instrument for catechesis and within reach of the masses. It is a moving witness to the humanly great vision and theological inspiration of the author, who is a 45-year old Ruandi priest and one of the outstanding personalities of modern Africa. Each hymn is illustrated by a two-tone Ruandi drawing, of which the symbolical significance is explained in a few impressive words.

The Éditions du Marais (99, rue du Marais, Brussels) are to be congratulated on their self-denial in publishing a work which, in years to come, will be looked upon as one of the most extraordinary Christian works of our age, too often insensitive to the dynamic symbolism of the great epic.

W. SCHAMONI. — **Le vrai visage des Saints.** Translated from German by L. Poucraut, Paris and Brussels, Desclée De Brouwer, 1955, 362 p.

Psychologists will not be alone in enjoying scrutinizing and contemplating in turn the portraits of 122 Saints (and 27 specimens of their handwriting) handed down to us by iconography, photography or deathmask. Some (perhaps the most disturbing for the psychologist) have two or three faces : such as Saint Marie Pelletier whose strong-willed, tight lips in middle age seem to be no longer in continuity with the delicately ironical gentleness of adolescence... The fine preface by Fr. Donœur, the essay by Abbé Schamoni on sanctity and canonization, the shrewdly psychological moderation of the notes and the excellent quality of the photographs and presentation will be much appreciated. Yes, here it is truly a question of a new 'presence of the Saints.'

André GODIN, S. J., *Brussels.*

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IMPRIMATUR

Mechliniae, 7 Junii 1957

† L. SUENENS, *Vic. gen.*

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